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A D D R E S S

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT ITS

ANNUAL MEETING,

IN

TREMONT TEMPLE, BOSTON, AUGUST 1st, 1867.

BY

ELBRIDGE SMITH.

BOSTON:

PRESS OF SAMUEL CHISM,—FRANKLIN PRINTING HOUSE,

134 WASHINGTON STREET.

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ADDRESS.

THE FOUNDERS OF THE INSTITUTE, AND ITS FIRST PRESIDENT.

BY ELBRIDGE SMITH, ESQ.

MR. PRESIDENT, LADIES, AND GENTLEMEN,—

IN the moral and in the material world, in the progress of society, and in the course of nature, there are times when the great forces which move mind and matter seem to take on an unwonted activity, and give rise to unusual phenomena. These periods we call ages or eras. They give rise to new forms of life; they turn thought into new channels; they become the great landmarks in the history of the earth and its inhabitants; they mark, by well-defined limits, the bounds which separate the new from the old, the obsolete organizations and forms, which have done their work, from the higher activities and agencies which have become necessary in the development of the great plan of the Creator. Hence, we have, in geology,

our Silurian and Devonian periods, the reigns of fishes, reptiles, and mammals. And in the historic period, in the reign of man, we find, marked by equally sharp outlines, the great phases of our moral and intellectual progress. Such were the ages of Pericles and Augustus, of Bacon and Newton. In all these climacteric epochs, it is interesting to notice how closely the germs of new life seem to be infolded in the organizations that have reached their limits. The antagonism which often appears to exist between the new and the old is only apparent, not real. The true relation is rather of cause and effect. The teachings of Socrates were the necessary result of the barren philosophies and worthless wisdom of his fellow-sophists. The new method of Bacon came not as the creation of a single mind, but rather as the demand of mankind, wearied by the fruitless rounds of Aristotelian and scholastic logic. The great generalization of Newton was reached, not because the fall of an apple was a new phenomenon, but because a generation had arisen which demanded a better explanation than the Cartesian *vortices* could give. And so in the greatest of all eras, when Rome had trodden the nations into hopeless submission beneath the march of her legions, in one of the remotest provinces of the empire, unheard and unheeded in the palace of the Cæsars, the voice of one crying in the wilder-

ness was heard not so much as a result of the oppression of Rome, as from the desire of all nations for a reign of righteousness and truth. The old civilization was hastening to decay; the fulness of time had come; existing forms of political and religious life had reached their growth; and, without the parade or the alarms of war, a new force was quietly introduced, by which the prejudices of the synagogue and the doubts of the academy, the pride of the portico, the fasces of the lictor, and the swords of thirty legions were humbled in the dust.

I have been led to these remarks, because you have made it my duty at this hour to speak of an era in American history, and of the men who marked it. I need not say to this audience, that the first quarter of the present century, and more especially the second and third decades, form an era in the history of New England and America, and, indeed, of the world as well. It was not until after the peace of Paris, in 1815, that our national life fairly and distinctively began. It is not without reason that the war of 1812 has been styled "the second war of independence." The war of the Revolution, the formation and adoption of the Constitution, almost a war with France, two domestic insurrections, the constantly threatening aspect of European politics, a war with Algiers,

and, at last, a second conflict with the mother country, were sufficient to fix the attention and tax the energies of the nation for forty years. Its history, during this period, was rather that of the infant Hercules struggling with the serpents in his cradle, than what we now see,—the youthful giant going forth to perform upon the broad continent greater labors than those imposed by Eurystheus. The period of which I am speaking was, then, the time to which we are to look for the rise of those institutions which have become distinctively American. The nation was now to set up for itself; its internal life and its external relations were to be shaped and adjusted. With the natural resources of a continent as yet scarcely touched; with a spirit of self-control and self-reliance, which the civilized world had been compelled to admire; with no constraint from the spiritual and temporal bonds which long centuries of civil and ecclesiastical misrule had imposed upon Europe; no feudal forms or vested rights; with no Bourbons nor Hapsburgs, no Guelfs nor Ghibellines, no Stuarts nor Tudors; no privileged church to check the free religious growth of the people; no haughty prelates to frown upon every fresh manifestation of Christian life and principle; no iron creed to mould into tame conformity the thoughts which the human soul may cherish of its Maker; no cloistered halls nor chartered uni-

versities, no endowed schools nor monastic retreats, where exploded theories, absurd customs, and false philosophies, are guarded from the influence of progressive thought — those intellectual catacombs, where the dead are kept with pensioned guardians to protect them, and affirm that they are still alive — with the garnered wisdom of all preceding generations to guide

“The heir of all ages in the foremost files of time;”

these were the auspices under which the national life was to begin, and the foundations of the new world's civilization to be laid. It was, in fact, a realization of the bright vision which George Berkeley saw a hundred years before, when he visited New England, foretold what it was to become, and bore an honorable part in hastening its accomplishment: —

“In happy climes, the seat of innocence,
Where nature guides, and virtue rules, —
Where men shall not impose for truth and sense,
The pedantry of courts and schools, —

There shall be sung another golden age,
The rise of empire and of arts;
The great and good inspiring epic rage,
The wisest heads and noblest hearts;

Not such as Europe breeds in her decay, —
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.”

But the condition of the country, at the period of which I am speaking, was not merely negative ; it was not simply free from the great barriers which checked human progress in Europe. There were positive influences at work which were destined to give rise to institutions and organizations which were to direct the American mind through centuries and round the globe.

The eighteenth century, more perhaps than any one of the preceding seventeen, had tended to enlarge and liberalize human thought. It produced, indeed, no Shakspeare, no Milton, no Bacon ; but it gave birth to Voltaire, Rousseau, and the Encyclopedists. There was no Reformation like that of the sixteenth, no Thirty Years' War, and, until its very close, no Great Rebellion or Revolution like those of the seventeenth century. The thoughts which occupied the foremost minds concerned not so much the government and faith of the Church as its very existence ; not so much the forms of Christian faith as its very essence. The political strife, earnest as it was ; the wars of succession, though they shook every throne in Europe, were far less fatal in their consequences than the subtle theories of human rights and human obligation, which were clothed with all the fascinations of genius and scattered broadcast through the world.

Whatever line of thought or action we may follow

in the eighteenth century, we notice the same convergence to a single result — the better appreciation and firmer establishment of the rights of man. The political and military history tend strongly in this direction. The war of the Spanish succession with which the century opened, effectually humbled the French monarchy which had so seriously threatened the liberties of Europe. The war of the Austrian succession gained nothing for France, but brought prominently to view in Prussia a Protestant power that was to act an important part in the future of European history. The Seven Years' War soon followed, and placed Prussia among the foremost European States, and gave North America to the dominion of Protestantism. France indulged in the luxury of revenge for the injuries which she had suffered from England, and freed the North-American colonies from all European control. The independence of America with the characters which it developed and brought to view, gave increased force to the political theories which had for years swayed the literary circles of Paris. The crisis which the wise had long foreseen, could no longer be delayed. The positive teachings of philosophy united their influence to the negative teachings of the church and state. From throne and altar, from monarch and prelate, the people had learned what government should not be, and what Christianity was not. They confounded Chris-

tianity with churchianity (if I may use the term), and turned to philosophy for the guidance which religion refused to give. The result was the temporary abolition of both throne and altar, until men learned a second time what Paul told them ages before, that the world by wisdom knew not God.

The French monarchy fell, and with it the peace of Europe for twenty-five years. Philosophy had its day, and did great good by the freedom and energy which it gave to human thought and action. It consigned to oblivion many of the shams which had deluded mankind for ages. It showed conclusively that a throne was made of pine boards, and covered with velvet; that an altar was the work of the cabinet-maker; and that a priest is nothing but a man, and he often a bad one, dressed up by the tailor and the mantua-maker. It showed also that it had nothing to give mankind which could fill the place of the ten commandments, or the sermon on the mount; and having shown its impotence to meet the highest wants of mankind, it retired to its proper sphere, leaving the nations still to follow prophets and apostles and build upon the sure foundation stone.

But there were other causes in operation which must be noticed. Franklin had tamed the lightning, Priestly had found his "dephlogisticated air," Galvani had noticed a spasm in the muscles of a dead frog (the force that caused it now sends the thoughts of

Europe and America in the twinkling of an eye through the eternal silence and darkness of fifteen hundred miles of ocean); Hargreaves had learned how to spin; the Rev. Edmund Cartwright had shown his spiritual descent from the tent-maker of Tarsus by teaching how to weave; James Watt had substituted muscles of iron for muscles of flesh; boys and girls, men and women, with less labor were to have a far greater reward; the cost of wholesome clothing was diminished *two thirds*; man was to have time for the culture of his mind; and, what is more directly to our purpose, while generals and field marshals were leading to their Blenheims and Fontenoy's, their Leipsics and Waterloos, the flower of European states, there were men in the valleys of Switzerland and on the plains of Germany, — there were Oberlins and Pestalozzis, Krüsis and Fellenbergs, who were teaching the world to how much better use a boy might be applied than to be made a soldier, — were teaching this great lesson, that the training of the souls of a generation to knowledge and virtue may possibly take rank on a level with teaching them to shoulder arms and blow each other to pieces with gunpowder.

The eighteenth century, then, had wrought out the elements of a far higher social order, and a far better public economy. By humbling royal houses, it had taught them wisdom; by enlightening the

people, it had prepared the way for subjects to become citizens; the distance between the extremes of society was greatly lessened. Monarchy had had its day, sacerdocy had had its day, feudal lords had had their day, and MAN was now to have his day. A vast continent had been reserved for the crisis; its virgin soil had been sparsely colonized by the best blood of the Huguenots and Puritans; the population of Europe had been sifted for two hundred years to furnish the adventurers who were to lay the foundations of empire in America; and when, in 1815, the eighteenth century closed (for it did close then, if we bound it by events rather than years); when the nations of Europe solemnly and gladly agreed to be at peace; when the temple of Janus was shut, and the dread enginery of war was laid up to repose for thirty years in the arsenals of Europe, it was natural that the period should be termed the "*era of good feeling*," — that the re-action after almost a half-century of war should be followed by an equal devotion to the arts of peace.

We find, accordingly, that in the fifteen years that followed the peace of Paris, the foundations of nearly all the great charities and enterprises which now absorb the benefactions of the country were laid. The several mission boards, foreign and domestic, whose influence has been felt

"From Greenland's icy mountains
To India's coral strand;"

the American Peace Society, that has done so much towards beating swords into ploughshares and spears into pruning-hooks ; the American Temperance Society, which stemmed the tide which was undermining the strength of the nation ; the Prison Discipline Society, which looked upon the criminal and the outcast, and brought them within the sphere of Christian sympathy ; the American Bible Society, whose field is the world ; the American Education Society, whose aim has been to improve the churches by improving their ministers ; the American Tract Society, which aimed to express in catholic words the doctrines and practice of the Christian church, — these were the organized forms into which the moral and religious activity of this period resolved itself, and which have made their influence felt throughout the Christian world.

While these great enterprises were springing into life, there were men at work on a still more catholic basis, — men, some of whom had sat at the feet of the best teachers of Europe, and all of whom had drank largely of their spirit, — men who were possessed as with a kind of inspiration, with the idea that America must be educated.

Had you visited Harvard College in 1819 or 1820, you might have seen two undergraduates, of riper age and more thoughtful aspect than the great majority of their fellow-students, sitting sometimes

in earnest discussion for hours, and sometimes strolling away in quiet communion, with their minds still bent upon great subjects. Their classmates thought they were discussing metaphysics, and this may have sometimes been the case; at any rate you may be sure they were not debating, nor betting upon the chances of the next base-ball match, nor of the Worcester regatta. These young men had fought their way through poverty to college, and were much more anxious for the culture of their minds than for the development of their muscle. They were under the instruction, in part, of a college tutor who still lives to participate with us in the exercises of this anniversary. These students, with their tutor as companion and guide, were destined in a large measure to lay the foundations of American education. I scarcely need say that the names of these students were Warren Colburn and James Gorham Carter, and that the name of their tutor was George Barrell Emerson. On leaving Cambridge, this triumvirate all went to teaching; Mr. Emerson, as the first master, became the founder of the English High School in Boston; Mr. Carter returned to teach at his home in Lancaster; and Mr. Colburn engaged in the same work in Boston. The following year appeared that little book which has justly been termed the greatest educational work of the century, — Colburn's First Lessons in Arithmetic.

It was in some sense the joint product of the three men just mentioned, but not in any sense which deprives Mr. Colburn of his proper claim to the authorship. It was taught in manuscript, and freely discussed by these pioneers in educational reform, and it is doubtless for this reason that, at the distance of nearly half a century, it is still unrivalled as the elementary work in a course of mathematical instruction. The paths of these three men diverged in subsequent years. Mr. Emerson gave himself to the work of teaching, showing both by theory and practice how perfect a school may be made, and, as a citizen, urging on successfully those larger measures of reform and legislation which the country so much needed. Mr. Colburn continued his labors as an author; and Mr. Carter did more perhaps than any other man at that period to stir the public mind to the importance of public schools; and afterwards, in the State legislation, originated and carried through some of our most important enactments on this subject.

There were three other men graduated at Harvard College about this time, who claim our notice at this point. These were the Rev. Charles Brooks, the Rev. Samuel Joseph May, and Walter Rogers Johnson. (Be careful to notice the Rogers of this name; it represents John Rogers, of saintly memory, who suffered at the stake in Smithfield, of whom Mr.

Johnson was a lineal descendant.) Mr. Brooks has been a life-long advocate of educational improvement, and manifests no disposition to put off the harness. Mr. May has labored with equal zeal, and was for a time at the head of one of our normal schools. Mr. Johnson early removed to Pennsylvania, and was largely instrumental in doing for that State what Mr. Carter and his coadjutors did for Massachusetts. In the labors of these men we find, I think, the main source of those influences which resulted in the establishment of the American Institute of Instruction.

The academic life of Harvard College had been greatly quickened at this period by the return from Europe of a young Christian scholar, four years of whose studious youth had been passed in the schools and universities of the Old World, and in deep reflection amid the scenes and upon the fields consecrated by the struggles and triumphs of our race. He had sat among the ruins of the Acropolis, had walked beneath the crumbling arches that span the Sacred Way, and had thought down hours to moments upon the plain of Marathon and in the pass of Thermopylæ; he had seen the rejoicings that followed the downfall of the first Napoleon; had been admitted to the society of the great literary celebrities of that period; had been welcomed to Abbotsford in the days of its glory, and won the

admiration of Lord Byron; he had sat at the feet of the first scholars of Germany, and indeed had drawn inspiration and instruction from all the old abodes of civilization. The influence of the poor Greek scholars, from the downfall of Constantinople, was hardly more marked upon the schools of Western Europe than that of Edward Everett, when he returned to lay upon the altar of his *alma mater* the precious mental wealth which he had been commissioned to gather, and to take his place in her corps of instruction.

With gifts and susceptibilities allotted to but the smallest portion of men, and at a period of life when these susceptibilities are most active, he had gazed upon all the pomp and pageantry that wait upon kings and courts, and, like Milton, had maintained his loyalty to the free principles in which he had been educated. "He had listened to the song of the sirens, but he had not been enchanted." With the liveliest appreciation of the beauties of Homer and Plato, and of the sterner teachings of Demosthenes and Aristotle, nor yet forgetful of that higher wisdom which comes from Moses and David, Isaiah and St. Paul, he had come to clothe the plain facts of American history with an eloquence which all antiquity had not surpassed; to show that the colonial history of America exhibits models of the same spirit and character which gave to Greece and Rome

their name and their praise among the nations ; to lay broad and deep the foundations of our higher periodical literature ; to show that what is termed the higher culture is perfectly consistent with the most ardent devotion to the popular welfare.

The fulness and exactness of learning which astonished the academic body at Cambridge was soon felt in every town and village in Massachusetts. The graduates of Harvard, who had hung upon the lips of this young Chrysostom, went to the bar, the pulpit, and the school-room with a refinement and a power which had not previously been known ; and the stories of the Mayflower, of Lexington and Concord, were soon heard from every school-boy in periods of classic beauty which the English language had not known before.*

Such powers could not long be confined to the cloister ; they were demanded for the legislative hall, for the executive chamber, and for the highest diplomatic service which the nation had to perform. The Massachusetts Board of Education and her normal schools date from his administration ; and could his far-seeing counsels have prevailed, his native State would have still greater cause to bless and love him.

It was into this spirit that the young men whom I have mentioned were baptized ; and thus to the manly virtues that had grown up upon the farms of

* See Appendix, Note A.

New England were united the culture and refinement which were drawn from distant climes and from the remotest generations.

There were important tributaries, however, to this main current of influence. In Connecticut, there were men at work who did much to expose the defects of the existing schools. William A. Alcott and Amos Bronson Alcott showed all the zeal of crusaders without their fanaticism. William Channing Woodbridge was preparing to do for geography what Warren Colburn had done for arithmetic. Denison Olmsted, in his master's oration at Yale College as early as 1816, had urged the establishment of a schoolmaster's academy, at the expense of the State. Josiah Holbrook had established an agricultural school at Derby, which, however, he soon left, to establish throughout the country the American Lyceum, and kindle popular enthusiasm by his admirable illustrations and instructions in elementary science. Meanwhile there appeared upon the stage a gentleman with the best culture of Scotland, and the pupil of her best teachers. This was William Russell, whose whole life has been given so successfully to the work in which he engaged in his youth. Thomas B. Wait, with no honors from the learned schools, but with the training of the printing-office, comes from Portland and forms the plan of acting upon the public mind

in behalf of education by means of the press. The enterprising Yankee printer finds his counterpart in the young scholar from Scotland. Mr. Russell edits, and Mr. Wait prints, the *American Journal of Education*; and in this journal the best views of European and American educators find expression. After several years of efficient editorial labor, Mr. Russell is called to different work, and his place is filled by Mr. Woodbridge, whom I have already mentioned, and who had just returned from the home of Fellenberg with a double portion of his spirit. The City of Boston, in the meantime, enlarged her system of schools to its present dimensions; in 1818, she established, not without difficulty, her primary schools; in 1821, her English High School went into operation, under the mastership of Mr. Emerson; in 1825, the Girls' High School was established (not the present Girls' High and Normal School, which is of much later growth); and these institutions, in connection with her Latin School, which had come down from the earliest history of the city, together with her grammar schools, constitute her present system of public instruction. To this great centre of American liberal culture all the active forces now began to tend. Mr. Woodbridge, as we have already seen, came from Connecticut with his enlarged views and earnest Christian spirit; he brought with him the two

Alcotts; and Mr. Holbrook soon found this city the most convenient field of labor. He here found Timothy Claxton engaged in a work so like his own, that they united their efforts; and we may still find, in our older school-rooms, air-pumps, or electrical machines, bearing the name of Claxton. Claxton had come from England; his early years were passed not at Eton, or Harrow, but at Earsham Hall, in the menial service of the friend of Burke, "the ingenious, the chivalrous, the high-souled Windham." He established a mechanical institution in London, the first of its kind, it is believed, in the world's metropolis; and found his way to Boston through St. Petersburg, — where he had built important gas-works, — here to originate the Mechanics' Institute, and perhaps, by its success, to suggest to the mind of John Lowell the endowment of the Lowell Institute, — the noblest charity of its kind which the country can boast.

But the whole country was stirred with these movements and discussions of which Boston may be considered as the centre. Every village and hamlet had its lyceum, every school-room felt their influence, every teacher shared in the new inspiration. And then, as always, when men's minds are deeply moved, they claim the aid of sympathy and tend to act in concert. Conventions were called, and temporary measures and expedients devised; districts and

towns, counties and states, began to move in harmony. As early as 1826, a temporary association was formed, in which some of the best minds of Boston were engaged, and among them George Ticknor. All these attempts prepared the way for a more brilliant final success. In March, 1815, a convention was held, in obedience to a call from the state committee of lyceums, to receive reports on the progress of lyceums and the condition of common schools, and to acquire information as to the organization of infant schools, and the use of school and cheap scientific apparatus. As was fitting, this meeting was called to order by Josiah Holbrook, and organized by the choice of the Rev. Jonathan Going, D.D., of Worcester, as chairman, and the Rev. E. K. Newton, of Marlborough, and J. Wilder, of Watertown, as clerks. During the sessions of this convention, which appear to have been eminently earnest and practical, it was voted to be expedient to form a permanent association of persons engaged and interested in the work of instruction; and Ebenezer Bailey, Benjamin D. Emerson, Abraham Andrews, George B. Emerson, and Gideon F. Thayer, of Boston, Henry Kemble Oliver, of Salem, and J. Wilder, of Watertown, were appointed a committee to digest a plan and prepare a constitution for the proposed association, with instructions to call a meeting for organization when they should deem it expedient.*

* See Appendix, Note B.

After mentioning the names of this committee, it is not necessary to dwell upon the details of their labors, or to say that they were performed with that wisdom and ability which were characteristic of the men. In obedience to their call another convention was called to meet on the 19th of the following August at the hall of the House of Representatives in Boston. This convention in August resulted in the complete organization of the American Institute of Instruction, which for thirty-seven years has annually summoned the teachers of the nation and the friends of education to sit in conference and counsel upon the dearest interests of humanity

The convention of 1830, by which the Institute was organized, was no ordinary assembly; and whether judged by its intrinsic excellence, or by the results which have flowed from it, must be regarded as one of the marked points in the intellectual history of the country. It was truly a *national* convention. In it there sat the representatives of fifteen different states; and when we remember how imperfect were the means of travel at that period as compared with the present, we learn how deep a hold the objects of the meeting had taken of the American mind. It was truly catholic in its character. No sect nor party had any share in its deliberations; no cliques nor lobbies were busy with their selfish side-issues. The convention of 1776, which gave to the world the

Declaration of Independence, comprised no more of talent or patriotism nor was their work of much greater importance to the nation. But for the convention of 1830, that of 1776 might now have been a failure to warn, rather than a beacon to guide, the coming generations. The work of the former was supplemental of the latter. There was, I grant, more of the heroic element in the assemblage of farmers, who gave to the world the great charter of freedom, and so modestly pledged their lives, their fortunes, and their sacred honor, for its support. But there was also something of the moral sublime in the manly earnestness and comprehensive patriotism with which five hundred men assembled, and, without hope of emolument or reward, undertook the work of educating the youth of America.

It was no vainglorious boasting which broke from the lips of Francis Wayland, our American Arnold, in the first sentences of his introductory discourse : (would that you all could know the manly energy and deep sincerity with which they were uttered !) “In the long train of her joyous anniversaries, New England has yet beheld no one more illustrious than this. We have assembled to-day not to proclaim how well our fathers have done, but to inquire how we may enable their sons to do better. We meet not for the purposes of empty pageant, nor yet of national rejoicing ; but to deliberate upon the most

successful means of cultivating, to its highest perfection, that invaluable amount of intellect which Divine Providence has committed to our hands. We have come up here to the city of the Pilgrims to ask how we may render their children most worthy of their ancestors and most pleasing to their God. We meet to give to each other the right hand of fellowship in carrying forward this all-important work, and here to leave our professional pledge that if the succeeding generation do not act worthily, the guilt shall not rest upon those who are now the instructors of New England." Never was a pledge more faithfully redeemed. Gettysburg and a hundred other battle-fields and a regenerated nation testify to the fidelity of the instructors and the proficiency of the pupils.

The proceedings of that convention are worthy of our study. They show most conclusively that the men who composed it well knew what they were about. They show that they had surveyed the whole field of education and were competent to its improvement. They show that these men had already done much towards establishing a truly liberal culture in the schools of America. There was John Collins Warner, already a veteran, and probably the head of the medical profession in America, to lecture upon physical education. There was Warren Colburn, to lecture on arithmetic, who had already reformed this science, and through this had

affected powerfully other branches of instruction. There was William Channing Woodbridge, to lecture not upon his favorite subject, geography, but upon vocal music, at that time scarcely known in our public schools; and it was through the influence of Mr. Woodbridge that Lowell Mason introduced into musical instruction the method of Pestalozzi. There was John Pierpont, to teach by precept and example the principles of elocution. There was Cornelius Conway Felton, to teach the utility of classical instruction as a means of education. There was William Russell, to plead the cause of infant schools. There was Francis J. Grund, from the best schools of Germany, to lecture upon the higher mathematics. There was James Gorham Carter, to urge the claims of geography. There was Ebenezer Bailey, to teach English grammar; and Samuel P. Newman, to teach Rhetoric; and William J. Adams, to urge the importance of better school architecture. Linear drawing was discussed by Walter Rogers Johnson; the symmetrical development of the mental faculties, by George Barrell Emerson; the best methods of teaching Spelling, by Gideon French Thayer; lyceums were discussed by Nehemiah Cleaveland; school discipline, by Samuel Reed Hall, I believe the earliest American author on this subject; and monitorial instruction, by Henry Kemble Oliver. Thus thoroughly and exhaustively did these men lay the foundations of the theory and practice of teaching for the schools of America; thus

patiently and joyously, through five sultry August days, with no festivals or excursions, *did they apply themselves to the labor that they loved*. And thus, in full bloom and maturity, like Minerva from the head of her sire, came into existence the American Institute of Instruction! * I would gladly dwell longer upon this part of my subject; I would, were it in my power, bring fresh to your minds the personal bearing as well as the mental qualities of these men whom we this day delight to honor; I would paint the commanding presence of John Pierpont, both poet and reformer, who could command at will the sweetness and tenderness of Anacreon, or the withering fire of Juvenal; whose Christian lyrics are breathed from devout lips upon every Sabbath morning's air; and whose trenchant blows in controversy fell like bolts from the red right hand of Jupiter. It was his fortune to give name to our association. I would mention the scholarly and gentlemanlike bearing of Cornelius C. Felton, whose genial wit and varied learning made him the pride and delight of every social circle and every college hall; who treasured up the wisdom of the past, that he might give greater strength and completeness to the present; who spent a life, too short, alas! in grateful service of his *alma mater*, but was never happier than when, leaving the cloister, he gave aid and encourage-

* See Appendix, Note C.

ment to the public school. I would notice the elastic form, the sparkling eye, and courteous manners, of Gideon F. Thayer, who followed with paternal affection the fortunes of the Institute, in whose organization he bore an honorable part, and who has left his mark upon the education of this city.

But it is more especially my duty to trace with some particularity the character of him whom these pioneers thought worthy to place at their head, as they entered this new field of patriotic and Christian effort ; who presided over its deliberations for the first three years of its existence ; whose fortune it was, at the expiration of a quarter of a century, again to pronounce its introductory discourse, review its achievements, and give it a hearty " God speed you ! " as it entered upon a new period of its existence. It was the good fortune of the American Institute of Instruction to intrust its welfare to the hands of Francis Wayland, when he was comparatively unknown to fame *as a teacher*. And now that his work is done, and he has left so enviable a reputation behind him, we may claim as our inheritance a portion of that fame which has filled the land. It is indeed true, that Dr. Wayland was well known as a clergyman ; his discourse upon the moral dignity of the missionary enterprise, placed him at once in the front-rank of American writers

and thinkers, and showed that a man had arisen who was to become one of the leaders of his generation.

His whole character was one of wide range and varied powers. The central and controlling element, however, was his power as a teacher. It is from this stand-point that his whole course and character must be interpreted. In saying this, I am not forgetful of the eminence which he attained as a divine and as an author, and, I may also add, as a philanthropist. I do not forget that his first inclination on leaving college was to the medical profession; nor do I forget the high distinction which he attained during the brief period of his ministry in Boston. But a little reflection will show us that his success as a clergyman and as an author, may be resolved into his character as a teacher. The discourses which won for him so wide a fame at the very beginning of his ministry, are all directed, not primarily to our emotional natures, but rather to the enlightenment of the understanding. The heart is moved, but it is because the intellect is first convinced, and it must yield obedience. So also in his more elaborate publications, his constant aim was to teach men more clearly the laws of their moral and intellectual natures, and thus make them feel the reasonableness and necessity of obeying them. His mission to the world was that of a teacher. To this end was he born, and for this

purpose was he sent into the world, that he might teach and illustrate the truth. Hence it was that he found no rest until he gained his position as a teacher. The medical profession did not satisfy him; and the clerical office, though he always gloried in the exercise of its sacred functions, did not satisfy him until he had united to its ordinary duties the kindred work of instruction.

His first summons to make teaching his life-work was from the college in which he had been educated, and where he had already as a tutor given evidence of the ability which won for him a professorship. He had scarcely entered upon his work at Union College before he was invited to the presidency of Brown University; so deep was the impression which his ministry in Boston had made upon the leading minds of the Baptist denomination, of his peculiar fitness for the position which was to give character to its ministry and affect in no small degree the academic life of the nation. It was evident, from the very beginning of his work at Providence, that he was no stranger to its duties. It was seen at once that he was competent, not merely to discharge the executive duties and join in the ordinary routine of college work, but that such was the vigor and grasp of his mind, that both as president and professor he could give new life to the government of the college and new power to

the professorship. It was not long after going to Providence that he was invited to deliver the introductory address before this body, which I have already noticed. This discourse, whether we regard its intrinsic excellence or its effects upon the public mind, was quite worthy the man who seven years before had roused all Christendom to the work of missions. The subject of education has been discussed for forty years, and by many of the first minds of the country ; but there yet remains to be written a more philosophical or more forcible statement of its principles than that which introduced to the favor of the public the American Institute of Instruction. The Institute, as it passes down to coming generations will accumulate new powers and grasp more fully the work to which it is devoted ; but the time will never come when its members will have occasion to blush in examining the strength and finish of their foundation as laid by him whose character we are considering.

But we are called upon to consider this discourse not so much as related to the body before which it was delivered, as with reference to the development of its author's own powers. A man might have written the discourse of which I am speaking, and yet been but an ordinary teacher. A true philosopher in theory may be but an indifferent hand to put his theory into practice. But the promise which

Dr. Wayland gave on the platform was more than redeemed when he passed to the recitation-room. It was here that his great powers appeared to the best advantage, and shone with their most brilliant lustre. It is Dr. Wayland in the recitation-room with whom we as teachers are most interested; and it is his character in this sphere that I would fain reproduce for imitation and love. His method with his classes is best given in his own words.

“1. In the recitation-room let neither instructor, nor pupil ever make use of the book.

“2. Let the portion previously assigned for the exercise be so mastered by the pupil, both in plan and illustration, that he will be able to recite it in order, and explain the connection of the different parts with each other without the necessity of assistance from his instructor. To give the language of the author is not, of course, desirable; it is sufficient if the idea is given. The questions of the instructor should have respect to principles that may be deduced from the text, practical application of the doctrines, objections which may be raised, etc.

“3. Let the lesson which was recited on one day be invariably reviewed on the day succeeding.

“4. As soon as any considerable progress has been made in the work, let a review from the beginning be commenced. This should comprehend, for one exercise, as much as had been previously recited

in two or three days, and should be confined to a brief analysis of the argument, with the mere mention of the illustrations.

"5. As soon as the whole portion thus far recited has been reviewed, let a new review be commenced, and continued in the same manner, and thus on successively, until the work is completed."

This was his routine; the harness, so to speak, in which he was accustomed to train his classes in the principles of metaphysics and morals. This routine he observed with strictness, but he was never the slave of it. The "advance," the "back review," and the "immediate review," were always attended to with care and precision; and when his class had completed the text-book in this manner, they were ready for a thorough examination upon its contents; not merely by answering questions upon the text proposed by the teacher, but by presenting the entire argument of their author, and clothing this argument in their own language. He asked no questions until the pupil had done his work, and shown his mastery of the course of thought, and given in proper order the statement of every important fact and principle. He then called upon him to illustrate every important principle by examples drawn from the pupil's own observation, or presented cases which were to be explained by what had been learned from the text-book.

The stranger, in visiting Dr. Wayland's classroom, was somewhat surprised to see a recitation begin with nothing more than a quiet nod from the Doctor; and then hear the pupil, in answer to this silent call, rise and give promptly the entire plan of the hour's work. As the recitation proceeded, he was still more surprised to find that the teacher, no less than the scholar, was liable to examination; to hear the members of the class propose questions, state difficulties, and urge objections, with the same freedom which they would use in their intercourse with each other. He would be both surprised and delighted to observe, that there was a far higher work in progress than merely reciting what had been learned in the study. He would see both teacher and pupils engage in earnest discussion; and while the intellectual and moral distance between them was so great, he could hardly understand how their official intercourse could be so free, so friendly, and so kind. He would see, at all times, a careful attention, which showed that the student was considering his subject as well as his lesson — the matter as well as its form; he would see this attention increase to a high animation, and not seldom arise to an intense excitement. In all this there would be no disorder, no unkindness, no diversion from the subject legitimately before the class. He would sometimes see a half-dozen stu-

dents spring to their feet at once to confront the Doctor's views, and urge what they considered unanswerable arguments against his positions. Yet not more serenely did Jupiter preside in the councils of Olympus, than the Doctor swayed, soothed, roused, and calmed, at his pleasure, these young minds that were opening and strengthening under his inspiration and his care.

Freedom of discussion and freedom of opinion were among the most prominent features of his tuition. He scorned to force any view or opinion of his own upon his pupils, except so far as he could sustain it by correct logic. To take any advantage of his mere position to influence the minds intrusted to his care, he esteemed not only mean, but wicked. It may be thought that this freedom of discussion would degenerate into license, and result rather in laxity and dissipation than in the true discipline and healthful excitement of the mind. But this could never happen with Dr. Wayland. He well understood when discussion had reached its proper limit, and a word or a look even was sufficient to check any further debate, and bring back the class to the regular work of the hour. The stimulus thus given to the minds of his pupils, both to investigate and to think, was remarkable. Many a time would his class leave the recitation-room restive, and perhaps smarting good-naturedly under

a sense of defeat, resolved that the next day the doctor should be annihilated. And then would come the marshalling of authorities and the parade of undergraduate logic and wisdom; to all of which the Doctor would listen with perfect kindness and patience, and oftentimes with a smile, which foretokened what was coming; and when it was all in, he would quietly reply, "Well, my son; what then?" All at once, the thought would flash across the students' minds that all their labor had been misapplied,—that their points were really irrelevant to the question at issue; and that, so far from annihilating the doctor, they had not even hit him. Many and many a time would a plausible array of facts and reasoning be disposed of by his well-known interrogative reply, "What then?"

Those subjects that most seriously agitated the public mind were always welcome to his recitation. At the time when the questions of slavery and protection were so prominent, and were made the tests of political orthodoxy or heterodoxy, he never adopted the cowardly, or, as it was often termed, the "*prudent and cautious*" course, in dealing with them. Instead of dodging the question of slavery in the recitation-room, he would give several extra hours to its discussion.

But the happiest results of this free intercourse between teacher and pupil were seen when, as would

often happen, the Doctor, waking under the inspiration of the subject and the enthusiasm of his pupils, would take the offensive, and pour forth from the resources of his own mind such floods of light and such force of argument, or present such incentives to effort, as would command the admiration and stir to their very depths the minds of his pupils. On such occasions the spontaneous flow of his thoughts and feelings would clothe itself in the simplest and most expressive forms of language; his utterance, instead of becoming vociferous, would sink almost to a whisper, but assume an emphasis that would transform his pupils to statues, and diffuse through the classroom the stillness of the tomb. It was a perfect realization of Carlyle's idea — spirit holding mysterious contact with spirit, thought kindling itself at the fire of living thought. These spells of his eloquence were thrown over his classes most frequently in connection with those great historical names which naturally come up as illustrations of great qualities of character, or those events in history in which moral conflict has been most strikingly displayed; or they were seen in connection with some of those weaknesses of student life which tax alike the patience and the ability of the Faculty.

It will be seen at once how much the tuition described above, in which both teacher and pupils unite in eager search for truth, in which the inexpe-

rience of youth takes counsel of the maturest wisdom, in which the ripest manhood gives tone and strength to the hopes and aspirations of boyhood, in which an intellect of the first order, and widest range, and keenest vision, guides along the highways and by-ways of knowledge the erring footsteps of the young ; in which a heart that could embrace with its sympathies the wants of a world, and yet was never happier than when unbending in sport and frolic with a child ; a heart whose stores of passion, trained in obedience to the severest laws of virtue, would now open in admiring sympathy to all the trials and triumphs of a Socrates, a Paul, a Howard, or a Wilberforce, and now pour forth the storms of its scorn and contempt upon a Nero, a Borgia, a George IV., or a Robespierre ; would rule by its own moral momentum the ripening faculties of those just stepping to their manhood ; in short, in which a man worthy to govern an empire, and whose counsels were sought by church and state, at council-boards and in senate-chambers, would guide and warn, inform and inspire, the youth just arming for life's warfare ;

“ Would try each art, reprove each dull delay,
Allure to brifter worlds, and lead the way ; ”

it will, I say, at once be understood how far a tuition scene like this surpasses the dull proprieties, the unmeaning formalities, and the tame instructions, that too often characterize the college recitation-room.

But no verbal description can do justice to the reality. It is important, however, to specify more distinctly some of the elements of the remarkable power which he wielded over his classes.

Among the most prominent of these was his modesty, — the entire absence of all mere assumption and pretence. The student who had seen Dr. Wayland only in the general intercourse of college life during the first three years of his course had come to regard him, I think, rather with a feeling of reverential awe than of confiding affection. He had felt his moral power, it is true, in the chapel, and he had unconsciously been moulded by his influence, which so completely pervaded the entire academic community. He had come to feel that he was both good and great; and as he approached his senior year he felt that he was about to come in contact with one of the first of American minds, and perhaps the first of American teachers. But he found the real Dr. Wayland to be far different from the ideal that had long floated in his fancy. The commanding presence from which he had almost shrunk in ordinary official routine at once assumed a more benign aspect when he came under his personal instruction. He had supposed that in some mysterious manner, and at a dignified distance, the Doctor would dispense greatness and goodness upon him, while he was to drink in his influence by some kind of spiritual

absorption. But how agreeable was his surprise when he came to realize the real simplicity of that character which his imagination had clothed in so different a garb ; and how keen was his delight when he came to feel that this great teacher was so ready to take him by the hand and lead him with a father's tenderness through the mazes of metaphysics and morals, and sought rather to encourage him to use his own powers than to astonish by displays of talent and learning! It is not unlikely that there was sometimes a feeling of disappointment in the first approach to the President's instruction ; that, in the absence of all pomp and display, as in the great Teacher of Israel, they were "offended."

But this feeling of disappointment, if it ever existed, soon gave place to one of the highest admiration, when he came to understand how simple and how *real* was the greatness which had seemed so awful in the distance ; and how great was the pleasure when he found himself, he scarcely knew how, coming within the sphere of the Doctor's sympathies, and advancing, under his guidance, into new fields of inquiry, by an influence that seemed to pervade rather than control him, that set his whole mental machinery into an activity unknown before, and taught him how great was the difference between education and mere instruction.

He was startled, perhaps, in reply to some of the

first questions he put to the Doctor, to receive the pleasant reply, "I don't know, my son; I am not able to answer your question;" and he would then very likely proceed in the mildest way to let the pupil know that his real difficulty lay in his form of statement rather than in his lack of knowledge. He would give all the information sought in so clear and simple a manner as to make the student feel that it was a part of his own previous knowledge.

Another quality that demands notice was his cheerfulness. Dr. Wayland was a firm believer in what I might almost term the divine efficacy of laughter. It has been a matter of surprise to many who knew him but slightly, to learn that he was so fond of unbending himself in cheerful wit and humor. His powers of ridicule and satire were surpassed only by his powers of reasoning and analysis. But these powers, though sometimes used with great effect in his classes, were never carried to the point of unkindness. The shouts of laughter that were often heard from the senior recitation-room, with the voice of the president leading the merry chorus, are among the well-remembered events of Dr. Wayland's administration; and served to show, that in that room there sat a teacher who was not afraid to use all the energies of the human mind. Like the accomplished organist, he used every stop and pedal, and swept the whole key-board of the

human soul with a master's freedom and a master's power. Men of smaller mental calibre would have deemed such indulgence beneath their personal and professional dignity; and such men would have judged rightly for themselves; but Dr. Wayland was philosopher enough to know that the human mind has some other faculties besides conscience and memory, and that perfect mental health required a high degree of cheerfulness.

Another marked feature of his character was his energy. This high quality was seen not in hurry or hurly-burly, but in a persistent earnestness of manner in every phase of his duties. You are not to think of him as moving with that stately moderation which many consider so essential to station and dignity, but rather with a firmness and elasticity which bespoke a mind intent upon high purposes. One needed only to see him leave his room, at the summons of the college bell, and mingle in the throng of the students, mounting the stairs frequently two or three steps at a time, to feel that there was, in his very bearing, an educating influence of no ordinary kind; to feel that idlers and drones would find no paradise in an institution under his control. Indolence in students was one of those deadly sins which most severely taxed the resources of his charity.

Closely allied to this energy of character was his

untiring industry, or, I should rather say, his intense love of work ; for it seemed to take rather the form of a passion for labor, rather than of that dogged assiduity, which is too often dignified by the name of industry. He held all his time and talents as properly at the disposal of the college. Hence it was with great difficulty that he could be induced, even for a day, to leave his college work for the more general services to the public, to which he was so often called. "Come to me at any time of night or day, when I can serve you, young gentlemen," he would say to the students ; "it is my business to work for you ; I am paid for it ; and you may claim my services not as a favor, but as your lawful right." And this was not mere talk ; for he was never better pleased than when taken at his word.

But it is time to follow Dr. Wayland from the recitation-room to the chapel. Here his influence was felt by the whole college. Here, in addition to the positive instructions that he gave, was exercised that unconscious tuition which forms so important a part of the work of the true teacher. The chapel, be it remembered, was not the gorgeous structure in which the students of King's College pay their devotions.

"The high embowed roof,
With antic pillars, massy-proof,
And storied windows richly dight,
Casting a dim religious light,"

were all wanting. The old chapel of Brown University was not reared by royal affluence, but by pious poverty. I will not say how many feet short nor how many feet narrow (for length and breadth seem quite extravagant terms to apply to that humble apartment), the room was to which we were summoned for morning and evening prayers. Its plainness would have satisfied the utmost demands of George Fox. But this little chapel had its virtues. It brought all its inmates within the sphere of each other's sympathies; it brought teachers and students face to face. There was no need of monitors; absentees and truants could not hope to escape detection.

The services of a college chapel are not usually either impressive or improving. They are considered rather as disciplinary, as furnishing a convenient opportunity for roll-call, rather than as religious and devotional exercises. But the deep reverence and religious fervor of Dr. Wayland's nature gave to these services a far higher character. He stood upon an open platform within a few feet of the students, so that the slightest expression of his countenance and the most delicate modulations of his voice, and, indeed, the whole effect of his superior presence, had full play upon his youthful auditory. He was no elocutionist, in the strict sense of the term; his voice, though of great compass and power, had

never been trained by the professed elocutionist. In all matters of gesture and vocal expression, he was a law unto himself. As he was not the slave of art, he frequently rose to excellences to which art can never attain. His manner, though not elegant, was very impressive. His reading of the Scriptures seldom failed to command attention, for he showed by his voice and manner how completely their sentiments had taken possession of his own soul. No one, I think, who sat in that chapel for four years, or even for four weeks, can fail to remember his reading such passages as the ninetyeth psalm, the parable of the Pharisee and the Publican, the speech of Paul to the Athenians, or some of his favorite selections from the book of Job. Upon such passages he expended all the resources of his emotional nature, and rendered them with a strength and delicacy of feeling which seemed to impart to them a new meaning, and clothe them with a fresh inspiration. All must remember how he would sometimes, when reading, raise his clear keen eye from the sacred page and give in a single sentence the substance of a sermon, and send home to the conscience a living truth by a well-chosen illustration; and so the truths divine would come mended from his tongue. The chapel services thus became an important means of moral and religious growth, and even the more thoughtless students were often moulded under their influence to a better life.

But the chapel was the scene of another class of influences than the religious and devotional. It was here that he conferred with the students upon such points of order and discipline as naturally arise in college life. All who are acquainted with college life well know what slight causes will sometimes move the whole body of students as the heart of one man; and with what earnestness they will rush to the wildest extremes. It is a common impression, that Dr. Wayland met all cases of this nature with the mere force of despotic power; and, it is true, there were cases in which he was not careful to answer for the course which he thought best to pursue. In cases of manifest perversity of character and deliberate opposition to rightful authority there was little disposition to temporize; but when, as often happens, students really felt themselves aggrieved by any college requirement, or came into collision with any individuals or regulations in the community at large, his resort was invariably to persuasion and argument. Whenever the moral tone of the college appeared low, it was often quickened and elevated by one of his peculiar and irresistible appeals from the chapel platform after evening prayers. The college never felt his power more than on some of these occasions. They have been so well described by one of his pupils, that I cannot but appropriate his language. "It

was not instruction; it was not argument; it was not exhortation. It was a mixture of wit and humor, of ridicule, sarcasm, pathos, and fun, of passionate remonstrance, earnest appeal, and solemn warning; poured forth, not at random, but with a knowledge of the laws of emotion, to which Lord Kames himself could have added nothing. The effect was indescribable. No Athenian audience ever hung more tumultuously on the lips of the divine Demosthenes. That little chapel heaved and swelled with the intensity of its pent-up forces. The billows of passion rose and fell like the waves of a tempestuous sea. At one moment all were burning with indignation; the next, they were melted to tears. Now every one was convulsed with laughter; and now, as solemn as if the revelations of doom were just opening upon him. Emotions the most diverse followed one another in quick succession. Admiration, resentment, awe, and worship in turn swelled every bosom. At length the storm spent itself. The sky cleared, and the sun shone out with increased brightness. The ground had been softened and fertilized, and the whole air purified." I have listened with wonder and admiration to the stately eloquence of Daniel Webster; I have been raised to ecstasy by the graceful energy and matchless beauties of Edward Everett; but never have I felt the nails driven by these mas-

ters of assemblies so penetrate the soul as when I have listened to the words of Francis Wayland. The gifted and wayward Athenian, who was taught by Socrates, has forcibly described the influence of his master's teaching as compared with the great orators of his time. His words are quite pertinent to my subject. "Whenever," says Alcibiades, in the Banquet, "I heard Pericles, or any other great orator, I was entertained and delighted; I felt that he had spoken well; but no mortal speech has ever excited in my mind such emotions as are kindled by this magician. When I hear him, I am, as it were, charmed and fettered; my heart leaps like an inspired Corybant; my inmost soul is stung by his words as by the bite of a serpent; it is indignant at its own rude and ignoble character. I often weep tears of regret, and think how base and inglorious is the life I lead. Nor am I the only one who weeps like a child, and despairs of himself; many others are affected in the same way." Socrates and Wayland belong to the same school of oratory.

During the greater part of Dr. Wayland's administration of the college, he spent his Sabbath evenings with the more thoughtful portion of his pupils in the chapel in the form of a bible-class. This was a voluntary exercise, and was even more free and familiar than the ordinary recitations. This exercise was eminently biblical and Christian. For

theology, in the scholastic sense of the term, he had little inclination ; and for the questions that divide the Christian sects still less. He could not be drawn into strictly sectarian discussion ; but on Christian themes, upon the great questions which arise between the human soul and its Maker, apart from their metaphysical subtleties, upon the characters and events recorded in the sacred Scriptures,—upon these and all their kindred subjects he bestowed the best energies of his mind and the warmest affections of his heart. He never seemed more at ease, his powers never appeared to act in greater harmony than during those blessed hours when the outward world seemed to have vanished, and both teacher and pupils were upborne, by the themes which they were considering, to the society of the world from which they originated. He was sometimes charged with a want of theological soundness ; though his teachings generally harmonized with a very moderate Calvinism. To charges of this nature he never paid any attention ; being more solicitous to realize his own ideal of doctrine and practice than to stand high in the schools. On one occasion he had preached a sermon of great power, which seemed utterly to ignore what is called “the doctrine of the perseverance of the saint.” It was called forth by those shortcomings in the Christian life which are too often seen in young men in

college, who are forgetful of their high calling, several instances of which at that time had caused the president great pain. Some of the undergraduate theologians took the alarm, and felt that the Doctor's theology must be looked after. At the meeting of the bible-class on the following Sabbath evening accordingly, one of them very respectfully asked him if he believed in the perseverance of the saints. He looked at his pupil for a moment with a smile of great benignity, not unmixed with roguery, and replied, "My son, I believe in *saints persevering*." The answer, on the whole, was deemed satisfactory; and the Doctor's heresies were not prosecuted further. In truth, it was not thought safe.

In the selections of Scripture for study, he usually gave his pupils the opportunity of choice. There were, however, some parts of the Bible the exegesis of which he would never undertake. At the beginning of the academic year, at one time when the class was first called together, he requested the class to make the usual selection. An aspiring freshman proposed the Book of Revelations. The Doctor replied, "I do not understand it, my son. I am not competent to teach it." He could never be persuaded to waste any time upon the "beasts" and "heads" and "horns" and "vials," the "mystic numbers," and "prophetic days," which have been

such fruitful themes for useless volumes, and made men more desirous to solve millennial problems than to perform present duties. When attempts were made to turn him aside to the discussion of these speculative topics, he would remind the young men how much richer fields of thought and investigation were open before them in the inspired word, and which were clearly within reach of their faculties. Sometimes he simply replied, "It is not for us to know the times and the seasons which the Father hath put in his own power."

In these exercises he laid the foundation of many a fair Christian character and many a skilful interpreter of the Scriptures, not so much by close attention to Greek syntax, though this was not slighted, as by an observance of those higher principles and laws which govern the intellectual and moral nature of man. How grandly would he paint or reproduce a Scripture character! How real and life-like would a Scripture scene become under a few touches from his hand! With systems and dogmas he did not intermeddle. Like the Great Teacher, he threw out the vital principles and motives, and left them to crystallize according to the laws of the human mind and under the guidance of that spirit,

"That doth prefer,
Before all temples, the upright heart and pure."

It will be inferred, from what has been said, that Dr. Wayland would not rest satisfied with merely the intellectual and moral advancement of his pupils. The great truths of religion exercised a complete lordship over all his powers. It was from the religious stand-point that he aimed, and that he loved to view his work. His dislike of certain forms of cant made him seem "cold" indeed to some whose ideas of religion were low and vague; by his opposition to certain measures which are still regarded by some as what are termed "effectual means of grace," he incurred the censures of men who had need to learn the first principles of the Christian life. He never would consent that attempts should be made to advance religion at the expense of morality; the unrighteous means could, in his estimation, never gain the righteous end; the first and great commandment could not be obeyed by violating all the rest. Hence he insisted that it was as much a duty to study as to pray; that attendance upon a religious meeting was no virtue, if it involved the neglect of another urgent obligation. Young men who came to college because they were called to prepare for the ministry, were sometimes informed that "God never called men to do but one thing at a time;" and that if he had called them to prepare for the ministry, he had not called them to college to be poor scholars, and set bad examples

to their fellows. Religious zeal which kindled into seraphic ardor for the conversion of young ladies, but which always fainted at the blackboard; eloquence, however renowned at the conference meeting, but which could never recall an idea of Butler, or Whately, in the recitation-room, were never appreciated by Dr. Wayland.

In 1842, the City of Providence was visited by one of the most celebrated evangelists, as they are termed, which the country possessed. It was one of his first visits to New England, and very high expectations were cherished respecting the results of his labors. Dr. Wayland had formed a favorable opinion of the man, and was disposed to aid him all in his power. He did not, however, feel that his claims were to override every other obligation. He afforded every possible opportunity to the students to attend his meetings; but the regular course of college duty was not suspended. This was not sufficient in the estimation of the friends of this great reformer. The word was given that the college must stop; that the revivalist must occupy the college chapel, and that some religious life must be infused into Brown University. Changes were rung upon Ezekiel's vision; and the President and Faculty of the college were among the dry bones to be re-animated and clothed with flesh. The president soon saw to what extremes the excitement was run-

ning, and gave orders for all the students to keep their regular hours of study in the evening, and forbade any more indulgence in attendance upon the evening meetings. He found that those who got permission to attend meeting, often went to the theatre, and that, under the guise of religion, vice was making headway in the college. This decisive action attracted great attention from the excited zealots in the city ; and the storm raged with a fury that would have quite paralyzed the nerves of even valiant men. Some of the more zealous students joined in the onslaught upon the president, and a plan was devised, and was about to be carried into execution, of exposing in a prominent religious journal, the indifference of the Doctor to the religious welfare of the college. The more considerate students stood aloof from this rash measure. As a junior member of the Faculty, I was requested by one of the students to inform the Doctor what was in contemplation. I met him in the college yard and briefly informed him of what had been told me. "Come to my room," was his only reply. On reaching his room, "Tell me," he said, "all you know about this matter." I did so, and answered his questions as far as I was able. He walked his room in silence for some time, and then said, in measured words, and half in soliloquy, "I feel ashamed and humbled before God that I have no

more piety ;” but, stopping and fixing his piercing gaze on me, he added, — “ If this be the spirit of piety which you have been describing, I want nothing to do with it.” He spent an hour in going over the whole subject ; and it is one of the hours of my life which I would have the last to be forgotten. Such humility and such earnestness, such evident grief, that he should be suspected even of indifference to the supreme desire of his heart ; and then such decision and firmness : all this, contrasted with the fanaticism that was prevailing in the community, taught me the vast distance that separates real character from mere profession, semblance from substance, the true Christian, humble, tolerant, and brave, from the counterfeit that is noisy, ambitious, uncharitable, and selfish. The excitement passed away ; the revivalist went through his campaign, but did not preach in the college chapel ; and Dr. Wayland was not converted nor moved ; and ere many months had passed, those who had been loud in their condemnation of him, were seeking his counsel how best to repair the spiritual desolation which the evangelist had left behind him.

The character of the general discipline of the college under Dr. Wayland will be inferred from what has been already said. His methods have been sometimes censured as being deficient in the *suaviter in modo*, but they certainly were never

wanting in the *fortiter in re*. The great energy of his character found expression here as in the other phases of his life. It was his aim to make a first-class college for studious, orderly, and earnest young men; and in this he succeeded. It was no part of his plan to mingle the elements of the reform school with the college. Hence, young men who came under his care in the expectation of whiling away four years of life in a little study, much idleness, and genteel dissipation, suddenly found that they had made the worst possible selection in their choice of a college. Nor was the case much better with another class who considered themselves "geniuses." Their gifts, whether in philosophy or poetry, were frequently not rated as high by the President as by themselves, and this difference of opinion often resulted in separation. The young "divines" shared the same fate as the "philosophers," and graduated early. The "promising young men" who came with recommendations, which had taxed the resources of the language, were sometimes disgusted to find that good scholarship and good behavior were the indispensable conditions of happiness and success at Brown University. The well-known words of Thomas Arnold, addressed to his school at Rugby, "It is not necessary that this school consist of a hundred pupils, nor of fifty, but it is necessary that it consist of Christian young gentlemen," expresses

with admirable conciseness the policy adopted by Dr. Wayland. This policy was not favorable to great numbers, nor was it at numbers that he primarily aimed. He first sought for a good college, and, if that became a large one, he would, of course, be gratified. It is not strange that he sometimes seemed hard and unsympathizing to reckless and idle students. It could not be otherwise: they had little in common. Intent upon great objects, and with every energy of his soul pressing on to their attainment, how could he appear amiable to triflers and pleasure-seekers? "And they were offended in him," is recorded of him who spoke as never man spake, and taught as never man taught. "The disciple is not above his master, nor the servant greater than his lord."

But it must be recorded with what tender regard he watched the progress of the faithful and high-minded student. It is not common, I fancy, for college presidents to summon poor students to their rooms, and with a father's tenderness give to them from their own pockets, five, ten, fifteen, or fifty dollars, with words of affection that outweighed the money; but Dr. Wayland did this. If he sometimes seemed like an incarnate Sinai to the transgressor, "he never broke the bruised reed nor quenched the smoking flax." I have seen something of New England colleges, and taken some pains to

acquaint myself with their organization and administration; but I have yet to see or hear of one where there was more of order or happiness, more of study or scholarship, than in Brown University, under the direction of Dr. Wayland and his able associates.

I must not omit to mention as one element of Dr. Wayland's great influence, his personal presence. The powers of mind and qualities of heart, which gained him such distinction, were recommended by such advantages of person as are seldom seen. Never had great powers a fitter field of expression than in his varied and ample features. Never was a noble manhood clothed with more certain indications of manliness. The range of expression in his countenance was as vast as the demands of the indwelling soul might require. His frown was terrible as the thunders of Sinai; his smile was tender and benign; his laughter rich, genial, hearty, and thrilling; his compassion deep and melting; while his reverence awakened in all who saw it the same great quality. His features were trained to the habitual expression of the higher—perhaps some would say the sterner—emotions of the soul; and those who saw his countenance only in repose, or in the performance of his more public duties, could hardly understand how the finer feelings could dwell there; and still

less how all the innocent frolic and fun of less gifted natures could play and linger as sunshine among features that seemed framed to symbolize the ten commandments, or the Sermon on the Mount. Such, I well remember, was my own impression of the man before I had seen him; and well do I remember how and when the illusion was dispelled. I had just arrived in Providence, with all the hopes and fears — the fears being greatly in the ascendant — of a candidate for admission to college. In that buoyant state of mind I was wandering, while the shades of evening were falling, in one of the entries of the college. I turned to the sound of cheerful voices and approaching footsteps, and saw a man spring with a bound from the sidewalk to the door, with a merry laugh that woke the echoes of the whole building. I said to myself at once, "That is Dr. Wayland." I knew that manly form could belong to no one else, and I never had occasion to change the opinion.

With all these advantages of person, there was an entire absence of any consciousness of them on his own part. On the contrary, there was a neglect of manner; the inner man was so intent on high themes and aims, that the outward man was not thought of. There were times, however, when he rose to the full height of his manhood. He never failed to meet the demands of a great occasion. One

such I must mention. In 1843, John Tyler, at that time President of the United States, visited New England, to be present at the celebration of the completion of Bunker Hill monument. He had incurred the unpopularity of his party, but, in the estimation of the people of Rhode Island, he had sinned past all forgiveness, in the course which he had taken in their domestic troubles. He had failed, as they claimed, to throw over them the broad shield of the Constitution; they believed that he had disregarded one of the plainest constitutional provisions; and the Constitution, the violated Constitution, was on the lips of every loyal citizen of Rhode Island. Still he was President of the United States; the chief magistrate must be respected, whatever might be thought of the man. The people of Providence, proverbially hospitable, were resolved to sustain their reputation on this occasion. The heart of Dr. Wayland, then, as always, was with the people; but he must represent the college, and receive the President. The President and suite were conducted to Rhode Island Hall, where the reception was to take place. The Doctor appeared in full academic costume, with the Oxford cap and gown, at the head of the faculty and corporation, and, after the introduction of the President, thus addressed him:—

“It gives me peculiar pleasure, in the name of the corporation, faculty, and undergraduates of Brown

University, to welcome to this ancient seat of learning, the chief magistrate of the United States. It has not escaped the observation of your fellow-citizens that, while discharging the duties of a laborious profession, and loaded with all the honors which your country has it in her power to bestow, you have yet found leisure to cultivate the liberal sciences, and, with parental care, to watch over the colleges and university of your native State.

“Human life presents no more august spectacle than that of a mind enriched with all the learning of the past, directing, by their own choice, the present energies of a mighty people, and yet, with patriotic foresight, guiding the destinies of the future into the channels of intelligence and virtue.

“We bid you welcome to this university, consecrated to the cause of sound learning, pure religion, republican liberty, and CONSTITUTIONAL LAW.

“We shall be gratified with the opportunity of exhibiting to you the means by which private munificence has enabled us to accomplish the object of our foundation, and to receive the benefit of your large experience and mature wisdom. Allow me first to present to you the corporation, faculty, and undergraduates of Brown University.”

The cursory reading of this little speech shows nothing more than the ordinary courtesies and proprieties incident to such occasions. But in the act-

ual delivery there was a scene which may not occur once in a lifetime. The opening sentences were uttered with a dignity and self-possession that Daniel Webster might have envied; but when he reached the sentence concluding with *constitutional law*, he rose with a majesty and emphasis peculiarly his own, until, in the utterance of the last two words, he seemed the very impersonation of avenging justice. It was not unlike in power, though far different in spirit, what Cromwell showed when he dissolved the Long Parliament; what Lord Chatham exhibited when he brought the whole House of Commons in submission to his feet; or, better still, what a greater man than they all exhibited, when he made Felix tremble. And yet there was nothing harsh, or uncourteous; nothing to mar the harmony of the occasion. I shall never forget how one high official in the President's suite turned aside and covered his face to conceal his emotions. The reply of the President was easy and fluent (for he was himself a gifted speaker); but after what had been said by the Doctor, it seemed but the small pattering of rain after the bolt that has prostrated the giant oak. The audience felt that the wrongs of Rhode Island had been avenged in a sentence, and realized how much greater the president of a college may be than the President of the United States.

On commencement days, the stranger had no occasion to inquire who was president; and it was a pardonable vanity, if the friends of the college looked with some degree of pride upon their representative on these occasions. The ceremony of conferring the degrees, which is too often so shabbily performed, was executed by Dr. Wayland in a style of graceful dignity which I have never seen equalled. It is not strange, that almost every one who has had anything to say about him, compares him to the Olympian Jupiter. His form on these public occasions might well have inspired the opening of the eighth Iliad, or served as a model for Phidias; but when he descended from the desk to the platform to present to the corporation the candidates for degrees, so august was his appearance, it was not strange that an audience, tired out by four hours of essays and orations, forgot its weariness, and listened even to the well-worn Latin formulary with an attention that would have honored the lips and the language of Cicero.

" Sage he stood,
With Atlantean shoulders fit to bear
The weight of mightiest monarchies; his look
Drew audience and attention still as night,
Or summer's noontide air."

It is this attitude which the college has wisely chosen to commit to canvas, to teach the stranger

what forms of nobleness have presided in its halls, and remind its returning sons of virtues which have become its boast, and which it would have perpetuated

“Quem inanem sacra verat — causam lacrimis.”

The candidates, too, as they passed in well ordered files before their revered instructor, and received from his hand their diplomas, and heard from his lips the familiar “*auctoritate mihi commissa*,” would feel that they were indeed raised a degree in the scale of being.

“And home returning, soothly swear,
Was never scene so *grand* and fair.”

The teaching of Dr. Wayland was not confined to the college. As, while he remained in the pulpit, his sermons were demanded for the benefit of the world, so when he took the professor's chair; his instructions were soon required for the country as well as for the college. The President of Brown University is, *ex officio*, Professor of Moral and Intellectual Philosophy. At the very beginning of his administration, therefore, his attention was directed to these subjects. It was his duty to teach, and, of course, he must teach well; and thorough teaching requires thorough preparation. He at once began to meddle with subjects rather than with books; he

sought light from within more than from without. He studied the human soul more than theories and systems. The results of these investigations he committed to writing ; not so much (perhaps not at all, in the first instance) with a view to publication, as to give definiteness and distinctness to his own views. These studies with his senior class in Moral Science, grew, in the course of eight years, to an independent treatise, and were published in 1835, and for more than a generation have been the standard authority in American colleges in Moral Science. The history of his Treatise on Political Economy is the same as the preceding ; it grew from year to year as he taught successive classes, and has become an authority. In both these departments he was a pioneer. He was the first to furnish for American colleges text-books in moral science and political economy, which passed into general use, and which have stood the test of experience, and not yielded in the ordeal of competition through which they have passed. His Intellectual Philosophy was published much later, and has had a much less extensive circulation than the above-mentioned works. Its history, however, is the same. It was written and re-written for his classes, and finally published. He was no book-maker, no mere compiler ; he was an author ; he published, not with a view to profit, but in the hope either of adding to the sum of human knowledge

or giving a better classification and expression to truths already known. He wrote, too, for young men in college; he aimed not to see how exhaustive theories and systems might be devised; he had no purpose of solving those enigmas which have taxed the cunning and wisdom of a hundred generations, and seem likely to tax those of a hundred more; he felt that this was not his sphere; he had little respect for sophists and scholastics, for nominalists and realists, utopians and transcendentalists, whether at Athens or Alexandria, in the twelfth or nineteenth centuries. To waste the time of students in mere dialectics, with a whole lifetime of plain practical duty before them; to teach them to use foils simply, when life's stern battle was raging all around them; to lead them through the labyrinths of exploded theories, when the avenues of known truths were opening to those waiting to be revealed,—seemed to him a gross perversion of the brief period allotted to the college curriculum. He was, therefore, not disturbed by criticisms upon his metaphysical abilities. He was willing to leave all these matters where Milton has left them, to occupy the minds of those who had no taste for higher duties.

“Others apart sat on a hill retired,
In thoughts more elevate, and reasoned high
Of Providence, foreknowledge, will, and fate;
Fixed fate, free-will, foreknowledge, absolute,

And found no end, in wondering mazes lost.
Of good and evil much they argued then,
Of happiness and final misery,
Passion and apathy, and glory and shame,—
Vain wisdom all, and false philosophy!
Yet, with a pleasing sorcery, could charm
Pain for a while or anguish, and excite
Fallacious hope, or arm the obdured boast
With stubborn patience as with triple steels.”

Like Raphael and Abdiel, Dr. Wayland preferred to toil at the great tasks of duty; to seek increase of knowledge by greater fidelity in service; to solve the problems of doctrine by doing His will from whom all truth proceeds. It was his greatness and his glory, that he was desirous to be useful rather than to become famous. And who shall measure the breadth and depth of his influence? What finite mind shall tell the streams of life that have flowed from his tongue and from his pen? Who shall say what higher views of duty, what stronger motive forces, have been awakened by more than one hundred thousand copies of his *Moral Science*, for which the world has called? Who will determine the limit of his sway over the civil and political history of the nation for the last thirty years? Who can fix, by “mete and bound,” the clearer views of public economy, of finance and trade, which have resulted from the fifty thousand copies of his *Political Economy*, which have touched

the springs of national life in the school, in the college, in the counting-room, and in the legislative assembly?

As an educator, Dr. Wayland was practical, — eminently practical; but not so pre-eminently so as to overlook the importance of improvement in means and methods. He was the first to call the attention of the public to the importance of improving and enlarging the course of study in our colleges. His "Thoughts on the Present Collegiate System in the United States," were published in 1842. It was received with the respect that was due to the author, but not with the attention that was due to the subject. During the twenty-five years that have passed since the publication of that volume, there has been much thoughtful discussion, and much loose talk upon the subject. But I am much in error if it is not by far the most thorough examination of the whole ground that has yet been made. He labored under the disadvantage of being just twenty-five years in advance of his generation, and his book was received with a coldness which, I doubt not, disappointed him. His efforts to realize in the college under his care the improvements which he had marked out, were not attended with all the success which he had hoped for. He had so carefully examined the subject himself, had given to it the best portion of his life, had viewed college

education not only within college walls, but in its bearings upon society at large; had studied it not only in America, but had gone to the universities of the Old World, from which our own are derived; it had, in short, become so familiar to his own mind, that he did not realize how far he had left his age behind him. But there is not now a college in New England that is not, according to its ability, adopting the substance, if not the form, of his policy. The great truth which he so clearly saw, is now beginning to produce visible results; viz., that, in this country, the colleges must make provision for something more than the three learned professions; that, if they are to retain their hold upon the public confidence, they must provide for all the great interests of society. The plan which he submitted to the corporation of Brown University for the enlargement of its course of study and re-organization, will yet be seen to be one of the fairest monuments to his ability and wisdom. The whole matter was to him not only a subject of anxiety, but, I had almost said, of agony. He shrunk from the step which he took, until he felt that longer delay would be cowardice. He bore with firmness the toils and the pains of a grand experiment, but did not live to see its triumphant success.

The labors of Dr. Wayland were mainly in what is termed the higher departments of teaching, but

his sympathies extended to every other department. He was a prominent member of the committee for re-organizing the public schools of Providence, and had large influence in giving them their present form of unsurpassed excellence. It was always with him a labor of love to aid by his presence or counsel, or even in a more substantial manner, the cause of public instruction. Under his direction, Brown University was, I believe, the first of American colleges to make distinct provision for the education of teachers by establishing a professorship of Didactics.

I have already termed Dr. Wayland the AMERICAN ARNOLD. I must justify the comparison.

In every aspect of their characters, there is a striking resemblance between the Head Master of Rugby and the President of Brown University; and but for the fact that both these men were living in the world at the same time, we might, in studying their personal and professional history, find an argument for the Pythagorean metempsychosis. The very contrasts that mark these men will be seen to result more from their surroundings than from any inherent difference. Place Francis Wayland in the English church, in English society, educate him at Winchester and Oxford, and establish him over an English grammar school, and you would have a Thomas Arnold in every essential feature. Put

Thomas Arnold in America, and educate him as a republican and a dissenter, and place him at the head of a New-England college, and you would have another Francis Wayland. The conservative radicalism, the liberal toryism, the orthodox heresies, the consistent contradictions, which marked these men, and made them the political, theological, and ecclesiastical Ishmaelites of their respective spheres, while all were ready to bow down in admiring wonder at the purity of their lives, the boldness of their aims, the strength of their intellects, and the splendor of their achievements, could have resulted only from a remarkable likeness of mental structure, — a likeness not fancied, but real ; not forced, but which forces itself upon the notice of every one familiar with the lives of these lights of their generation. They were both clergymen, and they were both teachers ; and both, as clergymen and teachers, waged earnest and successful war against the shortcomings of their ecclesiastical and educational connections. They were both politicians, not in the party, but in the Christian sense of the term. They were both philanthropists ; and the fruits of their philanthropy were seen alike in their own neighborhoods and at their antipodes. They were both scholars ; and the fruits of their scholarship were shown, not in pedantic displays of useless learning, but in the moral elevation of both England and

America ; by the loftier and purer principles which they infused into society through their respective departments. They were both Christians ; and, as Christians, exhibited the noblest types of manhood, and did much to free their churches from the dogmatism of the schools, and restore them to the simplicity of the early Christian faith and the devotion of the early Christian practice. They were both sectarians, in a good sense ; but they loved the peculiarities of their sects just as the true soldier loves the flag of his regiment, but leaves it, without a pang, to sustain the flag of his country.

Born at the interval of less than a twelvemonth, and passing through their academic and professional curricula with similar success, they were called the same year to preside, as head master and president, over institutions whose condition in both cases required a master hand and a master mind. They both received their appointments as tributes to their personal and professional worth. Wayland had already startled all Christendom by his eloquent plea for a world lying in wickedness, and called the attention of American Christians, in words no less persuasive, to the duties which they owed to their country. Arnold was less known to fame, but was already at work, with his native ardor, upon his great problem of church and state — his *ἡ πολιτικὴ* as he termed it — and had already published a volume of

sermons breathing the same spirit as Wayland's, in which he tells us he aims to bring the principles of the gospel home to the practices of his own country in his own time. The course of study at Rugby sent Arnold to the Greek and Roman classics and history; to Thucydides and Herodotus, to Livy and Tacitus. The course of study at Providence sent Wayland to metaphysics and moral and political philosophy; to Locke and Butler, to Adam Smith and Dugald Stewart. The stand-point of the English head master was history; that of the American president was philosophy; and he who shall write the history of Christian thought and effort of English and American education for the present century, must deal largely with the views, and follow closely the labors, of Thomas Arnold and Francis Wayland. To Arnold we are indebted for the infusion of a new spirit into history; for showing us that God reigned in Italy as well as in Judea; and that he had a purpose on the Palatine as well as on Zion. From Wayland we have learned, in concise and classic prose, what Cowper had already taught us in poetry, — that

“Philosophy, baptized
In the pure fountain of eternal love,
Has eyes indeed; and, viewing all she sees
As meant to indicate a God to men,
Gives him his praise, and forfeits not her own.”

From Arnold we have the standard edition of his favorite Thucydides — the results of his labors with his sixth form not to teach Greek accent and syntax merely, but to show us the great laws that direct the course of human societies. From Wayland, we have his lessons to his senior class, in compact systems of ethics, metaphysics, and economics ; not in the spirit of Plato's Republic, the New Atlantis, or the Utopia, but to meet the wants of living men, beset with dangers and destined to immortality. In these different courses of thought and action, they often pass each to the sphere of the other, when we see more clearly the oneness of spirit which inspired them both. Where shall we find in Arnold so eloquent pages — even upon his favorite topics — as Wayland has given us upon the subjects of Greek and Roman story ; or where, in Wayland, keener moral analyses, or juster precepts, than in Arnold's portraits of Roman life and character ? Where has the historian paid so graceful a tribute to the genius of Homer and the perfection of the Roman law, or sketched with such beauty and precision the powers of the Greek language, as we find in the writings of the philosopher ? And where has the philosopher shown us more of moral discernment and ethical skill than the historian in his treatment of the Scipios and Hannibal, of Cæsar and Pompey ?

Quite similar were the results of the labors of the

two upon their respective institutions. The Rugby Grammar School and the Brown University of 1827 and 1845, were as unlike as the steam engines of the Marquis of Worcester and James Watt. The Master of Rugby has fully justified the prediction of Dr. Hawkins, that he would change the face of education all through the public schools of England. The views of Dr. Wayland are now revolutionizing our American colleges. The distinction of both was gained, not by learning, but by wisdom ; not by boundless stores of knowledge, but by a judicious husbandry and wise direction of what many have possessed ; but few have been able to use. We find not in Arnold the vast and varied acquirements of Niebuhr, Poison, nor Parr ; nor in Wayland, the dazzling parade of theories and opinions, that we do in Whewell and Hamilton. They esteemed it, to use the language of Wayland, more important "to teach what was true, than to point out what was exploded, discuss what was doubtful, or disprove what was false ;" yet none had a truer reverence for useful learning, while they regarded with a common contempt all merely pedantic display.

They both admired the gorgeous exuberance of genius and learning, which could produce *L'Allegro*, *Il Penseroso*, and *Comus*, then leave the haunts of the Muses of twenty years, and make all Europe "ring from side to side" in liberty's defence ;

"And when depressed with age, beset with wrongs,
When fallen on evil days and evil tongues,"

in obscurity and neglect, in blindness and poverty,
would

"Argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward;"

and give to England's and the world's literature, those seraphic anthems that tell us how Paradise was lost and regained: and they alike lamented that Gray's *Elegy* and a few flowers of poesy should be the only fruits of a profusion of learning which placed their author far in advance of the scholars of his time; with Shakespeare, they esteemed mere learning to be a "horde of gold kept by the devil;" and with Solomon, they prayed for understanding hearts, to enable them to discern between good and evil.

They fought with equal courage against the evil with which they found themselves in contact. With a charity that suffered long, and was kind, Arnold was yet willing "to have it out" with the Oxford malignants, in close fight, as in a saw-pit; and Wayland earnestly but vainly strove to teach his countrymen the truths of the New Testament, respecting slavery. "I must write or die," said Arnold, in

view of the evils which he saw in church and state. "I dread it as I should dread a flogging," said Wayland to a friend; "but I feel that I ought to try to do something."

The great central aim of both was the same; it was moral excellence. To this commanding quality all others were held subordinate. As a consequence, the intellectual excellence of their pupils soon became apparent, for intellectual excellence must of necessity follow moral. In the words of the Great Teacher, they sought for their pupils first the kingdom of God and His righteousness, and to this all other things were added.

"It soon began to be a matter of observation to us in the university," said Dr. Moberly, of Oxford, in speaking of Arnold, "that his pupils brought quite a different character with them to Oxford from that which we knew elsewhere; his pupils were thoughtful, manly-minded, conscious of duty and obligation; and we looked on Dr. Arnold as exercising an influence for good all through the public schools of England." Judge Story, of the Cambridge Law School, said he could distinguish a pupil of Dr. Wayland's, by his superior power of "seizing upon the essential points of a case and freeing it from all extraneous matters." "That man preaches like a pupil of Dr. Wayland," said a gentleman, after listening to an able discourse from a

clergyman, who was an entire stranger to him ; and, on inquiry, he found that he was a graduate of Brown University.

They both felt the same interest, and bore the same distinguished part in every political, religious, and benevolent movement of their times. They both felt the justice of that sentiment of Terence, which once shook the Roman theatre with applause :

“Homo sum ; et nihil humani, a me alienum puto.”

“I am a man, and I feel an interest in all that pertains to humanity.” This intense interest in all the questions of the outward world, gave the greater importance to their academic labors. They saw in their pupils, not scholars or metaphysicians merely, but citizens, statesmen, and *men* ; and their pupils in turn looked up to them, not as scholars or scholastics, who in their academic seclusion, had renounced the world, and were dealing only in philological niceties and metaphysical subtleties, but as the teachers of the civilized world as well as themselves.

Their views of discipline were the same. “The first, second, and third duty of the teacher,” said Arnold, “is to get rid of unpromising subjects.” The same policy with Wayland made him seem harsh and despotic, when he was acting only for what he considered the highest welfare of the college.

They enjoyed a similar triumph. It was a scene which Oxford had never witnessed, when Thomas Arnold, after long years of persecution, obloquy, misrepresentation, and abuse, went up to pronounce his inaugural discourse as Professor of Modern History. It was one of those peaceful triumphs of the mind; a moral victory over passion and prejudice which outshines all the glories of war, which was witnessed in the Oxford Theatre, when all that was most brilliant, all that was most wise and most distinguished, gathered there to greet the Head Master of Rugby, who had obeyed the mandate of his sovereign, to go back to his university, and turn her courses of thought into new channels; to rebuke her tendency to mediævalism; to teach them that, from the past, something more is to be learned than the rites and ceremonies which have symbolized human thought,—the ceremonies which the spirit has cast off,—to turn their minds from all this, and teach them the great significance of the past, as a part of God's manifestation of his character through his Providence, as we now read it in the writings of her Jowetts and her Stanleys. I have said it was a triumph; it was more than a triumph; it was an *era*. When Thomas Arnold walked up to the rostrum with that quick step and manly dignity which so delighted those who had loved him when all the world despised him, and which disarmed even the

bitterness of theological hatred, it was a new era that dawned upon Oxford. It marked, by well-defined limits, the end of the great tractarian reaction, and the beginning of the school of progress; it was the turning point between the movement which was begun by Newman and Pusey, — the party of “millinery and upholstery,” as Carlyle terms it, — and the party that is now revolutionizing and elevating English feeling and English thought. In that vast concourse of learning, rank, and talent, that filled the Sheldonian Theatre, there sat an undergraduate of Brazenose College, his spirit chafing with disappointment in not having been able to satisfy the patriotic ardor of his soul by joining the army, but who then saw in the moral hero of this occasion a sublimity and a power that determined the whole course of his future life. Those who have hung with rapture upon the spoken or printed words, or followed with admiring wonder, the life of Frederick W. Robertson, may think of Arnold’s inaugural lecture as the hour when that pure spirit first became conscious of its high destiny.

The triumph of the American Arnold came later in life. He had taught almost an entire generation of pupils, and had quietly signified his purpose to spend the evening of his days in the more private pursuit of those great objects to which his life had been devoted. The knowledge of this purpose and

of the fact that it was fixed, was an effective summons to many hundreds of grateful pupils, and to the community at large, to signalize his retirement from his long period of academic service, by an ovation proportioned in some degree to the magnitude of the services that had been rendered. No college in New England has witnessed a scene like that which was exhibited at the annual commencement of Brown University, in 1855. The address of the Corporation to the retiring President was most eulogistic; but the scene of most touching and imposing interest was at the college dinner. There were gathered a body of alumni more numerous and more honored, perhaps, than any New-England president could ever have claimed as *his own*. There were in that assembly, a collection of scholars, jurists, and divines, the brightest ornaments of public and private life, who had come, from a common impulse of gratitude, to celebrate this day of their teacher's triumph, and what was destined to become one of the illustrious days in the history of their *alma mater*. When Francis Wayland rose before that assembly, and looked down upon the fruits of nearly thirty years of earnest and successful labor; when he called to mind the contumely and scorn with which he had been greeted at the outset; the opposition which had well-nigh conquered even his invincible spirit; when he could calmly face that

imposing presence, and say as he did, in alluding to those years of trial and toil, —

“Gentlemen, I feel no disposition to boast, in reviewing my labors with you. I have but very imperfectly realized my own ideal of what a teacher should be ; but this I can say, I have tried to do my duty. There have been times when you thought me severe, and even tyrannical ; there have been times, I doubt not, when you thought me harsh, and, in the performance of the severer forms of discipline, were inclined to look upon me as a *regular old despot, who did it because he loved it*. But I assure you, gentlemen, that the Searcher of all Hearts only knows the anguish of spirit which those duties have cost me. And this I must be allowed to say, in justice to myself, that I have dismissed no student from college whom I would retain, if I were to go over the ground again ; but I have retained many whom I wish I had sent away.”

When, from these same men to whom these brave words were spoken with a voice that struggled with emotion, he received the hearty tribute, one speaking for all, — *

“I have seen, and have had other eminent masters. Joseph Story, whose name is identified with the jurisprudence of his country ; John Hooker Ashnum, who left behind him no superior in Massa-

* Judge Thomas, of the Supreme Court of Massachusetts.

chusetts, whose mind had the point of the diamond, and the clearness of its waters ; Pliny Merrick, who graces the bench on which I have the honor to sit. A quarter of a century has passed since I left these walls with your blessing. I have seen something of men and of the world since. I esteem it the happiest event of my life that I was permitted for three years to sit at the feet of your instruction.

“ Others may speak and think of the writer and the scholar : my tribute is to the great teacher ; and he is not the great teacher who fills the mind of his pupil from the affluence of his learning, or works much for him, but who has the rare faculty of drawing out and developing the mind of another, and making him work for himself, — the rarest of all God’s gifts to men. Great statesmen, great orators, great jurists, are successful and useful in the degree that they are great teachers. Office of unequalled dignity and worth ! Even our divine Lord and Master we call the ‘ Great Teacher.’ Mr. President, if I have acquired any consideration in my own beloved Commonwealth ; if I have worthily won any honor, I can, and do, with a grateful heart, bring them to-day and lay them at your feet ; ‘ *Teucro duce et auspice Teucro.*’ ”

When, I say, a scene like this was exhibited at the close of a public life-work, it was, to a virtuous

mind, far more impressive than any, or all, of the three hundred triumphs of the Eternal City.

It is fit for us to recall and record these characters and events which have shed imperishable glory upon our profession; it is more than fit: it is obligatory. These men have labored, and we have entered into their labors. And while we are surrounded with the din and dust of the conflict; while we encounter persecution and contempt, obloquy and scorn, as some of us have within the past year, we may turn to the bright examples of those who have fought a good fight, and finished their course, and are now ascended into the pure empyrean of fame, "above the smoke and stir of this dim spot."

Especially is it our duty, as members of the American Institute of Instruction, to record the virtues and the professional success of those who founded it. Soon, too soon, alas! will the places that have known them, know them no more forever. Their well-earned fame is a large part of the influence that we have with this generation.

"Gentlemen, you have chosen a noble profession. What though it do not confer upon us wealth,—it confers upon us a higher boon, the privilege of being useful. What though it lead not to the falsely-named *heights* of political eminence, it leads us to what is far better, the sources of real power;

for it renders intellectual ability necessary to our means. I DO VERILY BELIEVE THAT NOTHING SO CULTIVATES THE POWERS OF A MAN'S OWN MIND AS THOROUGH, GENEROUS, LIBERAL, AND INDEFATIGABLE TEACHING. But our profession has rewards, rich rewards, peculiar to itself. What can be more delightful to a philanthropic mind, than to behold intellectual power increased a hundred-fold by our exertions, talent developed by our assiduity, passions eradicated by our counsel, and a multitude of men pouring abroad over society, the lustre of a virtuous example, and becoming meet to be inheritors with the saints in light: and all in consequence of the direction which we have given to them in youth. I ask again what profession has any higher rewards?

“Again: we, at this day, are in a manner the pioneers in this work in this country. Education as a science has scarcely yet been naturalized among us. Radical improvement in the means of education is an idea that seems but just to have entered into men's minds. It becomes us to act worthily of our station. Let us by all the means in our power, second the efforts and the wishes of the public. Let us see that the first steps in this course are taken wisely. *This country ought to be the best educated on the face of the earth. By the blessing of Heaven we can do much towards the making of it so.*

God helping us, then, let us make our mark on the rising generation."

These, gentlemen, were the winged words which thirty-seven years ago, launched into existence the organization whose anniversary we now celebrate. They fell upon the fathers, then, from one radiant with promise and fired with Christian ardor. With what added power do they come to us, enforced by the example of a life that has indeed made its mark upon its age, and changed in large measure the character of American education! They were spoken, then, in behalf of a band of earnest men, striving in the spirit of faith and hope to organize the educational life of the nation; they seem now to come from the same spirit, amid the assembly of the just, where faith is turned to sight. Let us heed the encouraging exhortation: and when difficulties thicken, and friends fail; when the whole head is sick, and the whole heart faint, turn to the bright examples of our early history,—to the Moses and the prophets of our educational dispensation,—and read in their triumph the assurance of our own success.

APPENDIX.

NOTE A.

THE honor of having originated the "Lyceum Lecture System" is claimed for three men, whose names are mentioned in the text; viz., Edward Everett, Josiah Holbrook, and Timothy Claxton. It is not, perhaps, a question of great importance, but is one of some interest. It was very likely quite as much the demand of the age as the creation of any one individual. But the claims of Mr. Everett to priority in this great movement, seem to be so well founded that I deem them worthy of notice; the more so, because of the absurd notion entertained by many, that Mr. Everett was not popular in his tastes and sympathies. Prof. Felton, in his admirable article on the educational services of Mr. Everett, in the seventh volume of Barnard's *Journal of Education*, makes the following quotation from a lecture by Ralph Waldo Emerson:—

"But a new field for eloquence has been opened in the Lyceum,—an institution not yet a quarter of a century old, yet singularly agreeable to the taste and habits of the New-England people, and extending every year to the South and West. It is of so recent origin that, although it is beginning already, like the invention of railways, to make a new profession, we have, most of us, seen all the steps of its progress. In New England, it had its origin in as marked a manner as such things admit of being marked, from the genius of one distinguished person, who, after his connecti-

with the university, read public courses of literary lectures in Boston. And this was an epoch of such note in the recent literary history of all that portion of the country, I shall ask leave to pause a little on the recollection. That individual has passed, long since, into new employments; so that the influence he then exerted, and which was a capital fact in the literary annals of the country, now fairly belongs to the past; and one of his old scholars will be indulged in recalling an image so pleasing. There was an influence on the young people, from the genius of this eminent scholar, which was almost comparable to that of Pericles, in Athens. He had an inspiration which did not go beyond his head, but which made him the master of elegance. If any of my audience were at that period in Boston or Cambridge, they will easily remember his radiant beauty of person, of a classic style; his heavy, large eye; marble lids, which gave the impression of mass which the slightness of his form needed; sculptured lips; a voice of such rich tones, such precise and perfect utterance, that, although slightly nasal, it was the most mellow, and beautiful, and correct, of all the instruments of the time. The word that he spoke, in the manner in which he spoke it, *became current and classical in New England*. He had a great talent for collecting facts, and for bringing those he had to bear with ingenious felicity on the topic of the moment. Let him rise to speak, on what occasion soever, a fact had always just transpired, which composed with some other fact well known to the audience, a most pregnant and happy coincidence. It was remarked that, for a man that threw out so many facts, he was seldom convicted of a blunder. He had a good deal of special learning, and all his learning was available for the purposes of the hour. It was all new learning, that wonderfully took and stimulated the young men. It was so coldly and

weightily communicated from so commanding a platform, as if the consciousness and consideration of all history and all learning, adorned with so many simple and austere beauties of expression, and enriched with so many excellent digressions and significant quotations, that, though nothing could be conceived beforehand less attractive, or, indeed, less fit for green boys from Connecticut, New Hampshire, and Massachusetts, with their unripe Latin and Greek reading, than exegetical discourses in the style of Hug, and Wolf, and Ruhnken, on the Orphic and ante-Homeric remains, yet this learning instantly took the highest place, to our imagination, in our unoccupied American Parnassus. All his auditors felt the extreme beauty and dignity of the manner; and even the coarsest were contented to go punctually to listen for the manner, when they had found out that the subject matter was not for them. In the lecture-room, he abstained from all ornament, and pleased himself with the play of detailing erudition in a style of perfect simplicity."

Mr. Emerson graduated at Cambridge, in 1821, and the lectures above mentioned must have been in full operation at that time. Mr. Claxton did not reach this country until 1823; and it is at a still later period that the establishment of the first Lyceum at Millbury has been claimed for Mr. Holbrook. There was, doubtless, a considerable difference between the lectures of these men. The efforts of Messrs. Holbrook and Claxton were directed mainly to elementary science. Mr. Everett, fresh from the classic fields of Europe, was, doubtless, little inclined to meddle with air-pumps and electric machines. It is nevertheless true that Mr. Everett did much to popularize science.

I am the more inclined to speak an humble word in regard to Mr. Everett, from having seen in a prominent religious journal, recently, the remark that Mr. Everett never came in

contact with the people until he wrote for the *New York Ledger*. It is somewhat difficult to understand what this writer means by "coming in contact with the people." If he means that kind of contact that is gained in corner grocery-stores and basement bar-rooms, it is doubtless true that Mr. Everett was not popular in his habits and sympathies. But if a hearty sympathy with every enterprise intended to elevate and inform the masses of society, and a willingness to labor for its success, be any indication of sympathy with the people, few can urge stronger claims to that virtue than Edward Everett. In the three published volumes of Mr. Everett's addresses, there are one hundred and twenty-seven orations and speeches. At least two thirds of these are strictly popular addresses, and about one half expressly intended for the promotion of agriculture and the mechanic arts. The number that can be ranked as exclusive, if, indeed, any can be so ranked, is very small. Of how many men can it be said with more truth than of Mr. Everett, that the common people heard him gladly?

In the cause of popular education, Mr. Everett was one of the staunchest and steadiest champions. Ten of his published speeches are upon this subject exclusively; but it pervades them nearly all. In those masterpieces of eloquence which gained him such renown a generation since his orations before the educated men of the land gathered at Harvard, Yale, and Amherst, it is not the eloquence of the cloister merely that glows upon his lips; the great cause of popular education, through him,

"Claimed kindred there, and had its claims allowed."

And when he pleaded for the colleges, as he sometimes did to the deaf ears of legislative committees, it was because he saw the vast service of these institutions to the people; it was

because he saw in the action and re-action of the colleges and schools upon each other the great *systole* and *diastole* of our intellectual and national life.

Nor is this all. It was not upon the platform and in theory merely that Mr. Everett subserved the cause of public instruction. As a father and as a citizen, he exemplified every word of his public teaching. As a patron of the public schools of Boston and Cambridge, he has earned the lasting gratitude of those communities.

I would gladly occupy a page or two in relating incidents from actual experience of Mr. Everett's fidelity as a father, in his relation to the public schools. Nothing but ill health was allowed to stand in the way of his son's attendance upon school. Pleasure, friends, festive occasions, public celebrations, all gave way, when the school required it. "You will not be at school on the seventeenth," I said to his son, a few days before Mr. Everett gave his oration at Charlestown on the seventy-fifth anniversary of the battle of Bunker Hill. "Why not," he replied, with a look of surprise, "will not school keep?" — "Yes," I said, "I suppose so." — "Then I shall come to school," he answered, with decision. And this when the whole community was on the tiptoe of expectation for the coming event; when a great historic oration was to be pronounced, and the orator was to be Edward Everett. These unostentatious virtues are worthy of record, and enable us to view the scholar, the orator, the magistrate, the senator, the diplomatist, the patriot, with the greater admiration, when we see him "travel on life's common way in cheerful godliness," and appear as great as a father and a citizen, as in the halls of Congress or at the Court of St. James. I have seen quite different men. I have seen a man noisy, strenuous, eloquent even, in his advocacy of public schools, making loud appeals

for educational reform, always ready for a speech, seldom performing a duty ; always pointing to the right way, while travelling himself in a contrary direction ; talking loudly of sacrifices, but when the sacrifice came he was sure to be the priest, never the victim ; starving for want of meat with four thousand dollars a year ; claiming all the honors of martyrdom but the sufferings ; striving with the zeal of an apostle for the education of the world, and never visiting the school-rooms at his own door ; on the public platform the panegyrist of the public school, yet sending his own children to private instruction ; to the teachers of his children captious, dictatorial, querulous, and meddling ; to the teacher in the abstract generous, plausible, deferential, and courteous ; claiming to be an authority on all educational matters in the nation, ignorant of the condition of his own neighborhood ; loud in his denunciation of corporal punishment to the public, but giving private directions to have boys "stripped and flogged ;" in short, I have seen a man all things to all men in a sense very different from the apostolic ; "stealing the livery of heaven to serve the devil in ;" a saint abroad and a mischief-maker at home. And I have seen another man, modest, gentle, learned, and wise, descend from the highest official stations, enrobed with all the honors of the schools ; I have seen him claim no privilege for his own child more than he would ask for that of the humblest day laborer ; I have seen him when summoned by his neighbors, lay aside the pen, or leave the "still air of delightful studies," and go to the school-room, and from morn

"To noon he *sat*, from noon to dewy eve,
A summer's day."

listening with a patience that surprised even teachers, to the recitations and declamations, the successes and failures of

school-boys and school-girls. And then with such words of kindness and encouragement would he speak; with such nice adaptation to the wants of parents, teachers, and pupils; that the lips which had commanded the "applause of listening senates," seemed trained only for the most effective parochial service, and the statesman disappeared in the clergyman. From a scene like this I have seen parents retire with moist eyes and joyful hearts; committee-men with an air of strength and encouragement; and pupils with a cheerfulness and buoyancy of spirit that gave promise of triumph over life's trials and obstacles.

Would that the example of Mr. Everett were more generally followed.

A good article on the origin of the Lyceum Lecture System may be found in the eighth volume of *Barnard's Journal of Education*, p. 249, *et seq.*

NOTE B.

Some further notice of the committee of arrangements for the convention in August, which was organized into the American Institute of Instruction, seems desirable.

MR. EBENEZER BAILEY was born in West Newbury, Mass., June 25, 1795. He was graduated with honor at Yale College, September 17, 1817. He taught first in Virginia, then in Newburyport. In 1823, he was appointed head master of the Franklin School for boys, in Boston. In November, 1825, he became the first master of the High School for girls, which was established as an experiment. He established, while in this school, a high reputation as a teacher. This school was discontinued, mainly in consequence of the opposition of the elder Josiah Quincy. On leaving this school, he established a Young Ladies' Private School, which received a large share of public patronage.

He was the author of the following approved school-books:

The Young Ladies' Class-Book. Boston, 1831, 1833; Revised Edition, 1857 (15th Edition, 1837).

First Lessons in Algebra. Boston, 1833; Revised Edition, 1835; 31st Edition, 1853.

Key to the above. Boston.

Bakewell's Philosophical Conversations. Boston, 1833.

He also published a pamphlet of considerable importance, entitled, "Review of the Mayor's Report," on the Subject of Schools, as far as relates to the High School for Girls. Pp. 54. He died at Lynn, in 1839.

BENJAMIN DUDLEY EMERSON was graduated at Dartmouth College, in 1805. He taught at Newburyport; and in 1819, became master of the Adams School, in Boston. He remained in this school for nine years, and then engaged in private classical instruction. Mr. Emerson is still living, at the advanced age of eighty-eight.

He published the following school-books: —

Introduction to the National Spelling Book. Boston, 1818.

National Spelling Book. Boston, 1828, 1831; 70th Edition, 1830; 100th Edition, 1841, 1842, 1851; 170th Edition, no date. Hartford, 1820; Concord, 1830; also, New York.

First Class Reader. Boston, 1833, 1834; 10th Edition, 1835. Windsor, Vt., 1st Edition, 1834.

Second Class Reader. Boston, 1834. Claremont, 1830.

Third Class Reader. Boston, 1834, 1836.

Progressive Primer.

Fourth Class Reader. Claremont, 1846. Boston, 1835. Philadelphia, —.

Academical Speaker. Boston, New Edition, 1831.

Outlines of Geography and History. Boston (date?).

ABRAHAM ANDREWS was for many years the esteemed and successful master of the Bowdoin School, in Boston. I am not aware that he has published anything.

GEORGE BARRELL EMERSON is one of the most prominent names in the history of education in Massachusetts. He was born in Wells, Me., in 1797, and was graduated at Harvard College in 1817, in the same class with George Bancroft, Caleb Cushing, Rev. Dr. Stephen H. Tyng, Samuel Joseph May, and others, who have attained to distinguished eminence and usefulness. He was tutor at Cambridge for two years (1819–1821). In 1821, he became the first master of the English High School, in Boston; remained in the school for

two years, and then established a private school for girls, which he conducted with eminent success for more than thirty years. While engaged in the arduous duties of the school-room, Mr. Emerson has found time to render the most effectual aid in all the most important educational movements for the last fifty years.

He was a leader in the movement which resulted in the establishment of the Board of Education, served the whole time allowed by law as a member, and was seven years its treasurer. It is worthy of special notice that while Mr. Emerson has enjoyed the largest patronage of the wealthier inhabitants of Boston, he has constantly labored for the welfare of the public schools. His sympathies have always been warmly enlisted in this great work, and he has ever manifested an interest in everything pertaining to the improvement of the teacher's profession. When the time shall come for his biography to be fully written, it will be seen that he has earned a place in the foremost rank of American teachers.

"Tarda sit illæ dies et nostro serior ævo."

He was for eight years the President of the Institute. He received the honorary degree of Doctor of Laws from Brown University in 1858, and from Harvard College in 1859.

Mr. Emerson has published the following works:—

An edition of Sullivan's Political Class-book; Boston, 1831.

The School and the School Master (in connection with Bishop Potter).

A Manual of Agriculture. Boston, 1862 (in connection with C. L. Flint).

The Classical Reader (in connection with F. W. P. Greenwood). Boston, 1826, 1828, 1832, 1847.

The Trees and Shrubs of Massachusetts. (Published under the authority of the State of Massachusetts.)

GIDEON FRENCH THAYER was born in Watertown, Mass., in 1793. He is well known as the founder of the Chauncy Hall School, in Boston. During the first thirty years of the existence of the Institute, Mr. Thayer was one of its most active and efficient friends. There was so much of animation in his manner, he was so well bred, so fluent in debate, so active in all business matters, that he seemed to be quite an indispensable part of the association. I am not sure that he was not present at every meeting of the Institute while health and life permitted him to attend. In 1828, Mr. Thayer established the Chauncy Hall School, and conducted it with so much skill and energy as to gain a large share of patronage from the public. To Mr. Thayer, I think, more than to any other one man, we are indebted for the improvement in what are sometimes called the "minor morals" of school-boys. A thorough gentleman himself, he succeeded in making his pupils feel that courtesy and politeness were more manly than the rudeness and rowdyism which were formerly too common on the school premises. He was not merely a teacher; he was active as a religious man, and always ready for every good word and work. He did not receive a liberal education, but, as a tribute to his personal and professional worth, the honorary degree of Master of Arts was conferred upon him by Brown University (1854), and Harvard College (1855). He was for four years the President of the Institute, and twice gave lectures at its annual sessions. He also communicated to *Barnard's Journal of Education* a series of "Letters to a Young Teacher," which are very valuable, and have been published in a separate form. He died in 1863.

HENRY KEMBLE OLIVER was graduated at Harvard College in 1818, and was for many years the very successful principal of the High School for boys, in Salem, Mass. Since

leaving the profession of teaching, he has discharged with honor various important public trusts. He was the Treasurer of the State of Massachusetts during the recent war. He is still engaged in the public service.

J. WILDER was a teacher in Watertown, Mass. I have not been able to obtain more definite information respecting him.

NOTE C.

It will be interesting to notice with some minuteness, the labors of the seventeen gentlemen who gave lectures before the Institute, at its first session in 1830.

Of FRANCIS WAYLAND it is not necessary further to speak, than to say that he has probably done more than any other one man, to teach the great principles of moral and intellectual philosophy and political economy, to the youth of America. His strictly educational works are as follows:

Elements of Moral Science. 1835.

The same, abridged. 1836.

Elements of Political Economy. 1837.

The same, abridged. 1837.

Elements of Intellectual Philosophy. 1854.

Thoughts on the Present Collegiate System in the United States.

Besides the above, he has published upwards of seventy books, pamphlets, or articles, on moral, religious, and political subjects. This bare statement will give some idea of the immense labors of his life. He never wrote unless he had something to say; and he never wrote anything that was not worth reading.

JOHN COLLINS WARREN, in medical education, was a pioneer. He belongs rather to the department of professional than public education; and the importance and extent of his services are too well known to require repetition here.

WILLIAM J. ADAMS was a teacher of eminence, in both the public and private schools of Boston.

SAMUEL READ HALL was born in Croydon, N. H., 1795. He is regarded as the first Principal of a Teacher's Seminary in this country. He was emphatically a teacher of teachers. He began his labors as a normal teacher, at Concord, Vt., in 1823, and remained there until 1830; then went to Andover, Mass., to take charge of the Teachers' Seminary there, and remained there until 1837; thence he removed to Plymouth, N. H., to take charge of what promised to be a Teachers' Seminary, with an ample endowment. The endowment failed, and the institution declined for want of means. He afterwards continued his work at Craftsbury Academy, in Craftsbury, Vt. Mr. Hall's publications were numerous:—

Geography and History of Vermont. 1827.

Lectures on School-keeping. 1829.

Child's Geography.

The Grammatical Assistant.

The School Arithmetic.

Lectures on Parental Responsibility and Religious Training.

A School History of the United States (and in connection with the Rev. A. R. Baker).

Lectures to Female Teachers.

Teacher's Gift, and

What Every Boy can Do.

WILLIAM RUSSELL stands high in the first class of American Teachers. He was born in Glasgow, Scotland, and was educated in the Latin School and University of that city. Coming to this country, he taught in a private family and in an academy, in Georgia; afterwards removed

to Connecticut, and taught the Hopkins Grammar School. In 1826, he became the editor of the *American Journal of Education*, and continued in this service for three years. He has been for many years the most approved teacher of Elocution in New England, and given instruction in many of our colleges and theological seminaries. He established a Teachers' Seminary in New Hampshire (1849); and in 1853, at Lancaster, Mass. He has published —

Suggestions on Education. New Haven, 1823.

A Grammar of Composition. New Haven, 1823.

An Edition of Adam's Latin Grammar. New Haven, 1824.

American Journal of Education. Vols. I., II., III. Boston, 1826, 1827, 1828.

A Manual of Mutual Instruction. Boston, 1826.

The Library of Education. Vol. I. Boston, 1830.

Journal of Instruction (semi-monthly). Philadelphia, 1831.

Lessons in Enunciation. Boston, 1830.

Rudiments of Gesture. Boston, 1838.

Exercises in Elocution. Boston, 1841.

The American Elocutionist. Boston, 1844.

Primer. Boston, 1844.

Spelling Book. Boston, 1844.

Primary Reader. Boston. 1844.

Sequel to the Primary Reader. Boston, 1844.

Introduction to the Primary Reader. Boston, 1845.

Introduction to the American Common School Reader and Speaker. Boston, 1845.

The American Common School Reader and Speaker. Boston, 1845.

The Introduction to the Young Ladies' Elocutionary Reader. Boston, 1845.

The Young Ladies' Elocutionary Reader. Boston, 1845.

Elements of Musical Articulation. Boston, 1845.

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- Lessons at Home in Spelling and Reading. Boston, 1846.
 Orthophony. Boston, 1845.
 Harper's New York Class-Book. New York, 1847.
 New Spelling Book. Boston, 1852.
 Pulpit Elocution. Andover, 1852.
 A University Speaker. Boston, 1852.
 Suggestions on Teachers' Institutes. Manchester, N. H.,
 1852
 A Manual of Instruction in Reading. Andover, 1852.
 An Address on the Infant School System of Education
 Boston, 1830.
 An Address on Associations of Teachers. 1830.
 A Lecture on Reading and Declamation. 1837.
 A Lecture on Elocution. Boston, 1853.
 A Lecture on the Education of Females. Andover, 1843.
 A Lecture on Female Education. 1844.
 Hints to Teachers on Instruction in Reading. 1846.
 Duties of Teachers. 1850.
 An Address at the Dedication and Opening of the New-
 England Normal Institute. 1853.
 Encouragements to Teachers. 1853.
 Exercises on Words. Boston, 1856.

JOHN PIERPONT (*clarum et venerabile nomen*) is too well known to fame to require extended notice. He was graduated at Yale College in 1804, in the same class with John C. Calhoun; first studied law, then became a merchant, and then entered the ministry. He was a member of the committee that drafted the plan for the English High School, and was for years an efficient member of the school-committee. He was the author of the following school-books: which are of great excellence:—

- The American First Class Book.
 The National Reader.

Introduction to the National Reader.

The Young Reader.

SAMUEL P. NEWMAN was professor of Rhetoric in Bowdoin College. He left his professorship to become the first principal of the Massachusetts State Normal School in Barre. He was the author of a treatise on Rhetoric and Political Economy.

JAMES GORDAN CARTER was born in Leominster, Massachusetts, in 1795. He was graduated at Harvard College in 1820; began teaching, immediately after leaving college, in Lancaster, Massachusetts. He was the first to sound the note of alarm and to call the attention of the people of this State to the importance of improving their public schools. No abler papers on this subject have appeared, than his Letters to the Hon. William H. Prescott, and his essays on Popular Education. It is forty years since they were published; and they might now be republished and distributed with great profit. Had Mr. Carter confined himself to the work of education strictly, the name of Horace Mann might never have been heard in connection with the cause of public instruction. He was the author of

Letters to the Hon. William H. Prescott on the Free Schools of New England. Boston, 1824.

Essays on Popular Education. Boston, 1826; and of the following school-books:—

Geography of Middlesex County. Cambridge, 1830 (in connection with William H. Brooks).

Geography of Massachusetts. Boston, 1830.

Geography of Worcester County. Boston, 1830.

Geography of Essex County. Boston, 1830.

Mr. Carter died at Chicago in July, 1849.

WARREN COLBURN was born in Dedham, Mass., in 1793; was graduated at Harvard College in 1820. He was an intimate friend of Mr. Carter, just mentioned. His mathematical abilities were of a high order; and from him dates the great improvement in the method of teaching that science in this country. On leaving college, he began teaching in Boston. He was a superior mechanic, and was soon drawn from the work of teaching by the claims of the rising interest of American manufactures. He was the author of the following school-books:

First Lessons in Reading and Grammar. Boston, 1831.

Second " " " " 1844.

Third " " " " 1844.

Fourth " " " " 1838.

First Lessons in Arithmetic. Boston, 1822.

First Lessons in Intellectual Arithmetic. Boston, —.

Arithmetic. Sequel to First Lessons. Boston, 1824.

A Key to the Sequel. Boston, 1826.

An Introduction to Algebra. Boston, 1825.

Key to " " " 1827.

"Colburn's First Lessons" is still sold at the rate of from seventy-five to a hundred thousand annually.

WILLIAM CHANNING WOODBRIDGE was born in Medford, Mass., in 1794, and graduated at Yale College in 1821, in the same class with Joseph E. Worcester, the lexicographer. His whole life was devoted to education. He sustains much the same relation to the study of geography that Warren Colburn does to that of arithmetic.

His smaller geography was published in 1825, and a larger work at a subsequent period, in connection with Mrs. Emma Willard, of Troy. He visited Europe three times, and studied the methods of instruction in the best schools. He spent nearly a year at Hofwyl; and on his return from his

second visit, he purchased the *American Journal of Education* of Mr. Russell, changed its name to the *Annals of Education*, and through this publication made the American public acquainted with the best methods of the European schools. Mr. Woodbridge was a man of superior intellectual and moral powers; but he was obliged to contend with feeble health during his whole life. He died at Frankfort, in Germany, in 1840.

CORNELIUS CONWAY FELTON was born in West Newbury, Mass., in 1807; and graduated at Harvard College in 1827. He taught for a time, after leaving college, at the Round Hill School, in Northampton; was appointed tutor at Harvard in 1829; and Eliot Professor of Greek Literature in 1834; chosen President of Harvard University in 1860. He was a warm friend of public schools; and did much towards perfecting the public school system of Cambridge. He published —

A Greek Reader. Hartford, 1842.

Homer's Iliad. Boston, 1833.

The Birds of Aristophanes. Cambridge, 1855.

Clouds of Aristophanes. Cambridge, 1841.

Agamemnon of Æschylus. Boston, 1850.

Panegyrics of Isocrates. Cambridge.

Selections from Greek Historians. Cambridge, 1852.

Selections from Modern Greek Writers. Cambridge, 1856.

An Edition of Smith's History of Greece. Cambridge, 1855.

Munk's Metres of the Greeks and Romans. Boston, 1843
(in connection with Charles Beck).

WALTER ROGERS JOHNSON was born at Leominster, Mass., in 1794; and was graduated at Cambridge in 1819. He taught the Academy at Framingham for a time, then taught in a private school at Salem; removed, to Germantown, Pa., and took charge of the academy there. He afterwards removed to Philadelphia; became connected with the Franklin Institute: and in this connection, established a Public High School (not free, nor supported by taxation). This school continued until the improvement of the public schools made it superfluous. He was among the foremost in the advocacy of improvements in the public school system, as will be seen from the following list of his published works on educational subjects:—

Thirteen Essays on Education, with Suggestions for Establishing a System of Common Schools in Pennsylvania. Harrisburg, 1822-3.

Six Essays on Education. 1823.

Observations on the Improvement of Seminaries of Learning in the United States. Philadelphia, 1825.

Remarks on the Legal Provisions for Education in Pennsylvania. 1826.

An Address, Introductory to a Course of Lectures in Mechanics and Natural Philosophy. 1828.

Introduction to the Greek Language, with a Key. 1829.

Remarks on the Duty of the Several States in Regard to Public Education. Philadelphia, 1830.

Lecture on the Importance of Lineal Drawing, and on the Method of Teaching the Art in Common Schools and other Seminaries. 1830.

Remarks on the Nature and Importance of Enlarged Education, in View of the Present State of Society in Europe and America. 1831.

A Concise View of the General State of Education in the United States. 1831.

Lecture on the Utility of Visible Illustrations. 1832.

Legislative Enactments of Pennsylvania, on the Subject of Education. 1833.

Remarks on the New York System of Education. 1833.

A Letter to Samuel Breck, on the subject of Common Schools, Manual Labor Schools, and Seminaries for Teachers. 1833.

A Lecture on Schools of Arts. Boston, 1835.

Memorial to the Congress of the United States, Praying for the Establishment of a National Institution. 1838.

Address Delivered at the Laying of the Corner-Stone of the Academy of Natural Sciences in Philadelphia. 1839.

A Lecture Introductory to a Course on Chemistry and Natural Philosophy in the Medical Department of Pennsylvania College. 1840.

Lecture on the Mechanical Industry and the Inventive Genius of America. 1849.

Mr. Johnson was also the author of numerous scientific papers, and gave much time to scientific investigation.

NEHEMIAH CLEVELAND was for nineteen years the Principal of Dummer Academy, in Byfield. He is the author of a very important history of that institution, entitled,

The First Century of Dummer Academy. A Historical Discourse at Newbury, Byfield Parish, Aug. 12, 1863. Boston, 1865.

FRANCIS J. GRUND was a German by birth, an eminent scholar, and the author of the following school-books:—

Elements of Natural Philosophy. Boston, 1832.

Exercises in Arithmetic. Boston, 1833.

Exercises in Algebra.

Key to Algebra. Boston, 1833.

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Hirsch's Arithmetical and Algebraical Problems and Formulæ. Boston, 1831.

Elementary Treatise on Geometry, Part I. Boston, 1830.

“ “ “ “ II. Boston, 1831.

Elements of Chemistry. Boston, 1839.

Popular Lessons in Astronomy. Boston, 1839.

I am indebted for most of this information to that most valuable educational thesaurus, *Barnard's Journal of Education*.



